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ILLUSTRATIONS—SERMONS

HOMILETICS—METHODS OF CHURCH WORK

CHURCH MANAGEMENT

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The Expositor

The Journal of Parish Methods

Add! Add! Add! —An Address to Ministers

DR. F. W. BOREHAM

It is with great eagerness and avidity that I have embraced the opportunity of addressing this great gathering of Christian ministers. For I want to say a few words, from the very depths of my heart, on the need for a constructive ministry. And I take a text. It consists of but a single word, and a word of but one syllable at that. "*Add*," says Peter, "*add* to your faith, virtue; and *add* to your virtue, knowledge; and *add* to knowledge, temperance." And so on.

Add! Add! Add! Life is to be a constant series of augmentations. We must keep what we have, and be constantly adding to our store.

I.

Now, for us ministers, this principle assumes three important aspects. To begin with, we are all in danger of losing the best as life goes on. We are like a man who fills his pockets with gold, but has holes in his pockets. Have we not all lost something of the rapture that flooded our souls at the time of our conversion? Have we not lost something of the radiance of our first simple faith in Jesus? Have we not lost something of the devotion that first impelled us toward the ministry? Have we not lost something of the passion that burned in our hearts at the time of our ordination? The years are great thieves; they creep upon us with stealthy footsteps and filch away our treasure. It is not altogether our fault. We have found so much in life—even in church life—that is prosaic and sordid and unlovely; and we have imperceptibly lowered our ideals. But it is a loss; a sad, sad loss. "*Add*," says Peter. Do not let life be a constant subtraction, a continuous depletion, a steady draining away of spiritual vitality; but let it be an uninterrupted growth, a steady enrichment. Go from good to better, and from better to best. It is impossible to give what you have not got; you cannot lift others above your own level. Grow, therefore, in

grace and in gladness. *Add*, day by day, to your soul's rich store. *Add; add; add!*

In this connection, Handley Page, the airman, tells a great story. When, he says, he was making his eastern flight in one of his best machines, he and his companion descended at Kobar, in Arabia. There a large rat, attracted doubtless by the smell of food, managed to get into the aeroplane. When Mr. Handley Page was in mid-air, he discovered its presence by the sickening sound of gnawing behind him. The airman thought with horror of the damage that those pitiless teeth might effect and of the disaster to which they might lead. Some vital part of the machine could be destroyed in a moment, and a dreadful death result. What could he do? He suddenly reflected that a rat is not made for high altitudes. It is made to live on the surface or to burrow beneath it. So Mr. Page determined to soar. He rose and rose till he himself found breathing difficult. He listened, and to his delight, the gnawing ceased. After awhile he ventured to descend to a lower level. And when, at length, he alighted, he found the rat lying dead beneath the engine! It is by constructive methods that we invariably surmount our most obstinate difficulties. If we can only rise to a loftier level of Christian living and of Christian attainment, the pests that molest our souls will be suffocated by the rarity of the air in which we live.

II.

The *second* implication of the principle, so far as we ministers are concerned, is best revealed in a striking story from the Old Testament. The water supply of the city of Jericho became tainted, and in their extremity, the city councillors turned to the prophet. At such crises the world often turns wistfully to the Church. And, we are told, Elisha took a cruse of salt and made his way to the fountainhead of the defiled stream. And he poured the salt into the

waters. And lo, the waters were healed! It is thus that we prophets must always cleanse the tainted streams of life. We must *add* something to the waters. It is very difficult to purify the stream by a principle of subtraction. It may be that we see something in the river that can readily be removed; and in that case we do valiant service by extracting the source of the contamination. But, generally speaking, it is impossible to make murky water pure by attempting to take out of it the defiling quantities. It may be the occasional duty of a minister to draw attention to certain elements of social life, of public life, of domestic life, of individual life, that make for the unwholesomeness of the community. But, generally speaking, a minister's best work is not done by criticism, by attack, by negative methods. Elisha's system is the best. Pour something cleansing into the stream. *Add!* Out of the sweetness of your own soul, out of the riches of your own Christian experience, pour all that is best in your own radiant heart into the life of the world around you. And, as that purifying salt falls into the stream, its tainted waters shall be healed.

Let me commend to your consideration the story of John Keble. As a boy Keble saturated his soul with the stillness and peace of the Gloucestershire village in which he was born. As soon as his college days were done, he astounded all his admirers by tossing to the winds the splendid prospects that were opening before him in order that he might go back to his old home at Fairford to become his father's curate. It seemed incredible, as Dean Church says, that the most distinguished academic of his day—honored and envied by everyone—should retire from Oxford at the height of his fame to busy himself with a few hundreds of Gloucestershire peasants in a miserable curacy! But John Keble knew what he was doing. He had nourished his inner life on the quietude of the countryside. The fragrance of the clover, the silver purity of the brook, the sweetness of the hedge rows, the sparkle of the dew-drenched meadows, and the song of the thrushes in the copse had woven themselves into the very fabric of his being.

But, when John Keble returns to these idyllic scenes as curate, he sees them in a different light. For he is worried! He is worried about the world. It seems to him, as he strolls across these golden corn-fields and saunters down these leafy lanes, that the people of England are steeped in

the lethargy of a deadly indifference whilst the church is engrossed in fierce and bitter controversies. What can he do to mend matters? It would be useless for him to fulminate against the evils of his time: such a course would only add to the babel of discordant voices. He learned in the stillness a more excellent way.

As he crossed and recrossed the village green at Fairford, and moved up and down those country roads, he meditated on the themes of the church's calendar, the themes that would demand his attention on the coming Sunday. A born poet, his thoughts struggled to express themselves in verse, and, as soon as he reached the parsonage, he pencilled down the poems that had imparted an added delight to his walk. The manuscripts grew in number until he had a poem for every day of the church's year. His friends got to hear of them and pressed him to publish. In 1823 he showed them to Dr. Arnold, afterwards the famous headmaster of Rugby. "It is my firm opinion," said Arnold, "that nothing equal to these poems exists in our language. The wonderful knowledge of Scripture that they exhibit, I never saw paralleled." Thus encouraged, a new idea seized upon Keble's mind. Perhaps this bundle of manuscripts was the cruse of salt by means of which the tainted waters were to be healed! Perhaps it was through this channel that he was to pour the treasure of his own soul into the life of his country! He decided to publish, anonymously, the verses that all the world now knows as *The Christian Year*. And, beyond the shadow of a doubt, the publication of *The Christian Year* did more to cleanse and sweeten the life of England than any negative criticism could have done. He had poured something into the national life. He had *added!*

On the other side of the world I know of a city that attempted to beautify itself by the construction of an artificial river. The winding channel was dug through the city and connected with an abundant supply of water. And the citizens rejoiced in the new loveliness of their city. But very soon a troublesome waterweed appeared in the bed of the stream. It flourished to such an extent that the little river became choked; no canoe or pleasure boat could pass up or down its surface. And the people were troubled. Every device was employed to hack out the roots of the weeds, and all kinds of chemicals were employed in the attempt to eradicate

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Big Business and Small

SAMUEL W. GRAFFLIN

As we look back over the years to the day when the great inter-church movement went on the rocks because it attempted to do the King's business in man's way, we are reminded of an article which we wrote for *The Expositor* at that time in which we dared to say that "the great inter-church movement is as inevitable as a League of Nations, but the time is not ripe for either because the men for those movements are not yet born."

The time has come, however, when we must be training the youth of the church and the men who are to occupy the places of responsibility and stewardship in pulpit and pew to think in larger terms. May I differentiate between big figures and larger terms? Some of the glibbest, smoothest stuff we do is to talk in millions. This does not mean that we are thinking great thoughts. It does not mean that we are solving great problems.

Col. Mulberry Seller of "The Gilded Age," strutting up and down and saying: "There's millions in it!"—was not a big man. His pitiful candle inside the little stove was the true measure of what he was and did. So today we hear men mouthing millions who have no conception of what true greatness of thought is.

On the other hand, there is a grave danger that we will think in small terms. If we have to choose between Col. Sellers, with his visionary speculations and the pitiful little soul who can only talk in terms of holding a supper or a fair to raise fifteen dollars to buy new song books of very doubtful value, give us Col. Sellers all the time.

Not long ago, after one of the many commencement addresses which we make in the early summer, a young Jewish lad craved the privilege of walking to the station with us. He was very much concerned about the "menace of big business" in this country. He was afraid that the chain stores would close up the little retail store; that the big business would crowd the small man to the wall; and as the train whistled he voiced his whole argument in a single phrase. "Better have people pay more and have the little store-keeper work for less profit and for longer hours than to have his precious *right to compete* taken away from him." That is our idea of a poor

argument. Yet we are doing that very thing all over this country at the present time.

We stood in a beautiful, churchly edifice in one of our northerly New York towns, a stately place of worship, well managed and serving a great community. No spiritual need or social hunger had been overlooked, from a delightful meeting-room for young courting couples through to a splendid bowling-alley for the business men: it was all there. They had even proved that you do not need to have pool-tables in order to attract and hold your men. It was a great welcome, spiritual, up-and-coming enterprise with a growing Sunday School and a beautiful service rendered to the world.

We talked to one of the official members, and among other questions asked "how largely the church served the people of its communion in the town in which it was located." His answer was significant. "We serve nine-tenths of all the people of our communion in this town, but there is a little remnant that refused to co-operate because we see no need for suppers and fairs, for grab-bags and penny-beggings, and they can see nothing else." In that beautiful town with its fine churches, its lovely homes, its wholesome recreational programs and its high spiritual tone, a remnant was perpetuating that pitiful stuff that makes for so much of the "exasperating pettiness" of the small church.

"Exasperating pettiness." What a phrase! When we caught that phrase in a recently received letter from a retired minister, the letter which also contained Spurgeon's great statement that he had "never had religion enough to be pastor of a small church," we realized that this man was speaking out of a full heart. "Exasperating pettiness," indeed. Pettiness for pastor and pettiness for people.

A few years ago a brother minister who was conducting a summer institute suddenly found himself without a speaker for six of his meetings. In his extremity he phoned us, and because he was a gallant soul trying to work with a narrow-minded County problem we volunteered to go and make the six addresses without money and without price, save the bare carfare. A dairyman took care of us in good style. (We tried to make a contribution to the

home that would more than repay them by leaving certain books and magazines that would open a new vision to the household.) We rendered the service desired and were just about to leave when the treasurer of the organization came up.

"What was your expense?" he asked.

We laughed. "Nothing."

"Oh yes, we must pay your fare."

"You know what that is."

"Well," he continued, "the train fare is \$1.57, and you must have paid your carfare in town. That will be \$1.67. Is that all right?"

Again we laughed. "Perfectly satisfactory to us."

Suddenly we heard him shout. "Anybody got change for a nickle?"

The dairyman's truck, loaded with milk, was headed for the station and passing. We threw on the old suitcase and jumped aboard. Whether he ever found the change for a nickle in order that he might pay us \$1.67 instead of the \$1.70, which lack of change would have compelled, we do not know; but we do know why there were white hairs about the temple of that struggling pastor.

"Exasperating pettiness," indeed! Think of the wives and children. Think of the educational program. Think of the bedeviled pastor's wives, subjected as they are to pressure from official boards, of men eager to change a nickle to "gain three cents for the treasury."

The King's business is big business. And if we are to have a ministry at all worthy it must be a ministry too courageous to have any small terms, with vision large enough to see a world redeemed and with sympathies sensitive enough to feel for and with the smallest human atom in the great spiritual cosmos. Yes: But we must not let men substitute bureaucratic programs and immense figures for a great spiritual work, nor must we permit the "exasperating pettiness" of a small church and the small visioned preacher and official board to interfere with a larger program for the whole of God's Kingdom.

There are three pictures of Napoleon that hold you. The first is the picture of a lean stripling mounting a rampart, his right hand upon a cannon, his sword in his left, as he triumphantly leads a little regiment to victory.

There is another picture. It is the picture of a fat old poseur, hand in breast, head surmounted with cocked hat: quite the picture of studied importance.

But there is a third picture of Napoleon. It is the picture of a slim and thoughtful man in the thirties, standing above a table on which there lies a map, he measuring the while the distance between Paris and Vienna. This is the picture of the Great Napoleon. This is a glimpse of whatever was mighty in the little adventurer. It is not in the swash-buckling charges of fool-hardy men. It is not in the ponderous boastings of the Important. Jesus did neither of these. It is in the thoughtfully great planning of those who know why they are going and whither they are bound, and who have the vision, the consecration and the power to hold the present enterprise steady while they plan for greater things. It is with these that the future of the church must lie.

We believe in big business. We believe that the larger wage and the lower price for this world lie in that realm. We believe this after nearly fifty years of careful observation of economic trends. But for the church merely to adopt the methods of big business will get her nowhere. The *methods* of big business are the most questionable thing about it: the realization that business can be big and still pay larger wages and give lower prices and better service, the realization that opportunity in larger measure lies within its realm, a grasp of the fact that a great service is not incompatible with large dividends — these are the things that make big business big, and this will to serve the whole world, submerging personal difference, ease and preference the while; this the church may well copy.

But no matter what she does, in the realm of the large, one lesson she must learn if she is to have her hold upon the rising generation, if she is to pave the way for the coming of her Lord; and that lesson is that she must get away from the "exasperating pettiness" that has marked so much of her past.

May God help us still to have eyes to see and hearts to feel. May God help us still to meet at the place of prayer with the burden of the Kingdom resting on our minds and hearts; to shun alike the big-figure mouthings of bureaucracy and the exasperating pettiness of the small church.

Pericope Preaching

REV. CHARLES G. AURAND

Pericope is a Greek word meaning a section, and is applied to the Scripture selections of the Gospels and the Epistles utilized as the fixed lessons of the Sundays and Festivals of the Christian Church. It is a natural outgrowth of the observance of the High Days of our Lord's life and ministry as well as of the Church.

The commemoration of special events, whether in sacred or secular history, has always obtained. We know that Jesus and His disciples kept the Jewish feasts of the Passover and Pentecost. According to the collation of passages by Dr. Schaff, Paul kept Pentecost with the gentile Christians of Ephesus, spent Easter of the year 58 with gentile Christians at Philippi — not departing until the feast was over. He then hastened on his journey and even sailed by Ephesus in order to keep Pentecost in Jerusalem. Easter and Pentecost were universally observed as early as the second century. This practice continued and developed until it became an essential feature of the cultus of the Church. No time is of itself holy; no sanctity belongs to the day, but the historic events of these days — Christmas, Easter, Pentecost — may profitably be interpreted for the edification of the believer's spiritual life just as follows the use of Independence Day and Armistice Day in civic life.

Rightly, then, there has been a new appraisal and larger appreciation of Christian festival seasons, even among the non-liturgical denominations. No longer can they be ignored because they may seem to savor of ecclesiasticism or because they are not commanded to be observed by Holy Scripture. Protestants observe a "Lord's Day" and have originated a "Week of Prayer" for neither of which there is a divine command. The *festival observance* of the so-called Christian year is thoroughly Christian. "Its center is the celebration of the death and resurrection of our Lord from which the whole organism of Festivals and Sundays — takes place. The Church year embraces the whole work of redemption in its fundamental act, continued operation and final completion. The foundation and final is Christ in His humiliation and exaltation." It is not difficult, therefore, to understand why *The Expositor's Annual*

for 1930 promises a treatment of the pericope lessons.

Three main cycles have been developed in the Christian year. First is the Christmas cycle preceded by Advent and concluded with Epiphany. Then follows the Easter cycle including Lent and the forty days after Easter. Lastly, Pentecost followed by Trinity with its twenty-seven Sundays. "As the earth moves around the visible sun, so the Church moves around the sun of divine grace — so she travels through the sacred history of the Saviour. Her spring is the lovely season of Christmas and Epiphany when Christ is born. Her summer is the season of Lent and the passion time of Jesus Christ. And her harvest and autumn are the Whitsuntide days, when the Holy Spirit is poured out upon the disciples, and when, in the long, lovely Trinity Sundays, one kind after another of the gifts of the Triune God is borne unto the granary of the heart."

Correlated with such seasonal observance was the selection of appropriate scripture lessons. Such a fixed arrangement may be traced in the Greek Church to the time of Chrysostom. Various lectionaries or lessons were evolved, that of the Western Church being traced to Jerome who confessed founding it on customs of his day. This, variously modified, had reached substantial completeness in the time of Charlemagne. Stripped of its excesses during the Reformation period, it stands today as a splendid presentation of Christian truth. It adverts to the chief points of the whole History of Redemption, carrying the essence of the written Word and making the assimilation of it possible. From time to time additional readings have appeared, some in recent years. But aside from the historic viewpoint, what is the more practical value that can be attached to the use of such pericopes?

The first is that it provides the preacher with texts. This does not imply a dearth of source material, but, on the contrary, a plethora. The question which continually arises is — which one? Frequently occurs the dilemma as to a selection between three or four equally worthwhile, equally pertinent themes or passages of Scripture. Time is wasted — worry is incurred. The writer

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The Evolution of Peace

RICHARD K. MORTON

Man has for centuries surrounded himself with conditions precluding life in the normal state of peace. His greatest limitations have been in personality and temperament more often than in physique or equipment. He has always been the tyrannized victim of his own social machinery. He evolved very slowly his few means of bettering his relationships with fellow-man, being content either with remoteness or the display and use of group strength to guarantee his opportunity to carry out his own will.

Today we behold the coming of plans for real peace as we might behold a comet—developed in the infinite, it breaks into our sky to change forever our social thinking. But peace has not been the result of miraculous, instantaneous, supernatural creation. It has slowly evolved, as man has been forced by environment or his own thinking to seek better international and interracial relations.

In primitive times groups or tribes went off by themselves. Geographical remoteness was the assurance for peace. Then came the long reign of warlike power—walled towns, great armies and navies, etc. Issues were solved, not by the magnitude of the evidence justifying a case, but by the magnitude of the fighting forces of its champion.

As the years have passed, however, we have been blessed with new scientific and social devices which have brought with them new moral and ethical problems and obligations. When steamships, trains, and airplanes bring us closely in touch with one another, we can no longer live as we would without them.

The evolution of peace has taken place to its present state of development because we could no longer adapt our lives to the calamitous tyranny of war. Religion, morality, business, national integrity and progress, and human welfare can no longer stand the demands of a war-dominated world.

More than a year ago the Kellogg Pact was signed (August 27, 1928). It marked new resolutions, new attitudes, a new desire for frankness and fellowship. Leaders are yet by no means finally disillusioned about the efficacy of their long-cherished idols of war, but their affection is dwindling. In one year the Kellogg Pact has greatly

helped to establish an international spirit of peace.

What are some of its benefits? (1) It has demonstrated that among leaders and people everywhere there is a great basic desire for real, enduring peace, and that underneath diplomatic language and legal casuistry there is a great human longing for peace and a willingness to advocate it and sign treaties establishing it. (2) It has clearly shown the ghastliness and calamity which will visit the entire world in the event of another world war. (3) It has not removed differences and rendered impossible disagreements and grave situations, but it has pointed the way to deal with such occurrences without involving the world in all-consuming holocausts and orgies of indiscriminate slaughter. (4) It has shown the power of the church and of religion in all its forms to improve social conditions, and it is the result of the refusal of Christianity to foster and sanction war any longer. (5) It has emphasized the dire need of the world, from all points of view, for a reign of peace.

The perpetuation of war has largely resulted from the fact that seldom has the peace concluding hostilities ever really solved the problem for the solution of which the war was started. Peace treaties have invariably contained the virulent germs of other wars. No longer, however, does a great nation attempt to bring home an argument with force of arms. No longer can it feel that it may defy the world and insolently refuse to let others pass judgment upon its edicts. It is beginning to see that in the event of a crisis or a misunderstanding a nation does not necessarily have to think in terms of threats, hatred, and force.

War is the worst in organized society, aroused with excited combativeness and ill will, making use, with devastating results, of the best in science. It is what aroused groups do with their combativeness and accumulated ill will. It is the progress of years being sacrificed for hatred and selfishness. It is today the best in the modern world being laid waste by the worst heritage of the primitive world. It is the best plans for the future being ruined by the worst traditions of the past. War is begun with words of splendor, glory, and

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Daily Thanksgiving

REV. A. Marshall

Thanksgiving follows so often what has been a period of anxiety. Of all the farmers and those dependent upon cultivation of the soil for their daily bread, how many will return thanks to God at this time and take no credit to themselves? Hearts are lifted up in thanks to God that disaster did not fall upon their efforts, but the average successful farmer or worker on the land believes that his crop is bountiful because he John Johns, has put strenuous effort into the business of his life. He could, were it compulsory, give a dozen reasons why his neighbors have this year reaped a less satisfactory harvest than his own, and not one of them would be lack of dependence upon the goodness and wisdom of God.

And yet no man is a success who does not consciously depend upon the goodness and wisdom of God. The successful farmer is headed for disaster of some kind if, while adding to his riches, he is not consciously drawing from God and giving God the honor.

We belong to God. All that we possess, God could take from us in one short hour. Belonging to God He must need us, and He does need us. All the anxiety, the scolding, the harshness, the departures from the strictest honesty of which we have been guilty in the seasons which have now culminated in more or less success for us, have been hindrances to God's greater expression through us. Therefore, apparent success is often the greatest failure because God's power has been thrust back, and man's own power depended upon. Thanksgiving follows days and nights of strain because man forgets to cast daily cares upon God, and so avenues, through which God's power to aid might have flowed, have been blocked. Perhaps on Sundays he returns thanks that he has been brought safely through the difficulties and anxieties of the past week, but that is not enough. God is a Presence, not Someone we just meet on Sundays whom we acknowledge every now and then as the Guardian of our lives. Days of anxiety are unnecessary. Every day and every hour conscious dependence upon God and thanksgiving to Him will help to run our farms. God's help is real. He always responds to demands upon Him. God is in the storm, the drought, the events that seem disasters. But He must be recognized

and trusted. Then all is well. There will be no piling up of anxious days; no snatching of credit to ourselves. God with us we come through on the right side. Apparent disasters should not be regarded as disasters. God's blessing can be immediately called down upon every situation in which we find ourselves — upon the storm, the seeming havoc, the "total loss." To see God there, powerful to bring order out of chaos, is the natural attitude of one who understands that God's power can transform that which is apparently valueless to something of great value. When we can instantly say: "Father!" all must be well that seems most wrong. Trust, however, *must be maintained*. God does not waver; we do.

Very few will glean instant comfort when assured that their crop or stock is of less importance than serenity of mind. It seems almost a necessity for men to fuss and fret and do something — anything — to avert disaster. And yet, to be still and know that God works for us as well as through us is enough. The success at the year's end is assured. If, retaining our serenity and trust, instead of letting go to anxiety and complaints, losses and gains could be entered in a book in dollars and cents, we should find ourselves immeasurably richer each Thanksgiving. But there are things too precious to be so measured; they are the respect of those about us; the increased love and trust of those dependent upon us; our value to God.

Are we not on this earth that God may come forth in us? In Him we live and move and have our being. God does not find expression in a man who becomes frantic with anxiety over a crop; He does not find expression in the man whose family dread his approach on certain days; He does not find expression in a man who takes an unfair advantage in a business deal. He comes forth in the man who can look at parched lands and say with confidence: "The Lord gives the harvest;" the man who regards his help as children of the same father — brothers — having a claim upon his kindly consideration; the man who is grateful for every tenderness in his home, and is tender in return; the man who does a good turn for his neighbor in

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Some Moral Equivalents for War

RÉV. RICHARD BRAUNSTEIN, D.D.

If Armistice Day means anything at all — and it means more than we are able to record — it means among other things the recovery of heroism and sacrifice through the ministry and tutelage of the history of our country during the period of the World War. It means the recapture of the spiritual glow and lofty purpose which marked our daily thought and endeavor.

War is a great steadier. When death stands above the world with outstretched hand, people go not quite so fast. Pleasure loses its appeal and reality makes its bid. A son, a brother, a husband, a lover, a friend cut down by the glittering scythe — then not so glittering the bubble in the wine, not so funny the alcoholically-pointed jest. Not so alluring the blaring music and not so entrancing the philosophy, "Eat, drink and be merry for tomorrow we die." Any kind of an automobile is a whiz going down hill, but it takes a perfect machine for the upward climb. Any kind of a philosophy or creed is passable when skies are bright, but it requires sober thought, hard thinking, steady minds when clouds loom on the horizon and darkness threatens.

When a nation is at war, comes the blanched face, dedicated heart, consecrated purpose, men and women with holy and reverent objective, concerned with things which matter most. Comes the desire to know the mystery of life, the wish to be quiet, the urge to pray and in the great helplessness of it all the conversation that lies beyond words. It is horrible to think that one half of the world must be maimed and annihilated so that the other half may learn how to live.

Comes the rigid self-denial. Unrelenting discipline. The ritual that compels us to do the things we do not want, we do not like to do — days of banked fires, wheatless and sweetless days, evenings of staid and stolid home life with God and meditation by the fireside and the halo of the shaded lamp. Sundays — and Sundays above all, spent within the hush and quiet of the sanctuary. Hours upon hours before the throne from whence has come our help and hope in ages past. Where the Eternal Fountain pours its comfort and strength, its healing and its balm. Things that are seen give way to things that are not seen and

man endures as beholding the invisible. With the lens of faith we scan the glories beyond the barrier hills and glimpse the immortal land. *These are some of the things the war did for us.*

Professor William James tells us of "The Powers of Man." He tells us what man is capable of doing when driven to extremity. "Man's extremity is God's opportunity." In his essay the psychologist argues that man is living on a very small fraction of his vitality and that there are buried underground strata of possibilities and of power which are never tapped except in times of great emergency. He mentions the phenomena of the "second wind." We remember experiences when we imagined we had gone the limit of our endurance and strength. The baseball game when we played the last inning and tried to make a run, the football contest when we had only a few minutes for play and a touchdown; the seige of illness when science shook its head and there was but one chance in a dozen for recovery; the period of business depression when the forced sale was inevitable. But the *second wind* came and the run was made, the goal was reached, the patient rallied, business picked up.

The war taught us the phenomena, the miracle of the *second wind*. Every day we thought we had done all that was possible, realizing the possible as the only limit. Nevertheless we did more and more and constantly drew from the treasure house of power and the war was won. Crises reveal character. They make us surprise ourselves. The epidemic, flood, tornado, fire — they make us superhuman, men and women plus. In great crises any one of many forces may be let loose. The present needed appeal of the world is to men and women that they should not be content to draw upon these reservoirs of strength and power in crises alone. The tragic crises comes because these reservoirs are dammed up, kept in leash, not permitted to exercise their potency nor to assert their value. Trouble comes to the person who, having ability, does not draw upon that reserve, until it is too late. The great wealth of nations and of the world that needs now to be unsealed is just this wealth

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Boulevards of Blessing

REV. F. W. OTTEN

Stately Japanese cedar trees line both sides of the thirty-mile boulevard leading from the imperial summer palace at Nikko, Japan, to a nearby village. They tower two hundred feet in the air and add considerably to the beauty and the grandeur of the landscape.

"Several hundred years ago," so runs the age-old Japanese legend, "the Emperor of Japan summoned all the noblemen of the country to his summer palace, each one being requested to bring a gift. An impoverished nobleman, realizing that he could not make an adequate offering in gold or silver, carried with him a sack of tree seeds, and, planting the seeds on both sides of the highway, made the remark that his gift would be the greatest blessing of them all, and that his name would be remembered long after the gold and silver offering of his colleagues had vanished."

It is the oft forgotten privilege of every man to be a blessing to his country and his fellowmen. In the days of long ago historians traced the path of Caesar through Gaul by the villages and vineyards he destroyed and the peoples he made slaves. Today we judge the service of a great man by the boulevards of blessings he leaves behind and the benedictions of a grateful people. "Trailing clouds of beauty do we come from God who is our home," that is a poet's way of describing the potential promise of a good man's life. Even our shoes should be of celestial make. "Shod with the Preparation of the gospel of peace" — that opens a path for the feet of a thousand weary pilgrims. "The path of the just is as the shining light that shineth more and more unto the perfect day." The Christ of God tramped barefoot here and has planted for us Boulevards of Blessings which we may follow all through life to the very throne of God.

In American History

"History," says an eminent philosopher, "is a spacious book of Providence recording how the deeds of men and nations have helped or hindered the purposes of God." Should we trace the footprints of God in the comparatively unimportant and trifling affairs of individual life and not in the biography of our own nation? Boulevards of Blessings begin to open up in the early

dawn of colonial governments. Christian teachings were the seed-thoughts of our political documents of American constitutions.

The Mayflower Compact declared that the founding of the colonies in New England was for "the glory of God and the advancement of Christian faith." This declaration is verified by the (declaration) "Articles of Confederation of the New England Colonies," 1643. "We all came into these parts of America with the same end and aim, namely to advance the kingdom of our Lord Jesus Christ, and to enjoy the liberties of the gospel in purity and peace."

As the Puritans in New England so the Lutherans in Pennsylvania, the Huguenots in the Carolinas, and the Roman Catholic Colony in Baltimore, and the Cavaliers in Virginia built Highways of Righteousness and Boulevards of Blessings in those early days — till today American churches and institutions and industries are the foundation of prosperity, liberty and service and make possible a high standard of living. Our civilization is like a boulevard of stately cedar trees that were planted by our forefathers and nourished, not by the winds and rains and storms of yesterday, but by the tears and blood of the patriots and prophets of yesterday.

Every year the President of the United States issues a proclamation, calling upon the people of our land to assemble in their several houses of worship and offer their songs and prayers of gratitude to the Giver of every good and perfect gift, and every material and spiritual blessing.

But every gift and talent bestowed involves a responsibility. The American people must not rest satisfied with themselves, but must build Highways for other nations and future generations. America must be an ambassador of peace and a missionary of truth. Bishop G. Ashton Oldham of Washington has pointed the way in words of distinction and dignity, saying that America should be first: "Not merely in matters material, but in things of the spirit. Not merely in science, inventions, motors and skyscrapers, but also in ideals, principles and character. Not merely in the calm assertion of rights, but in the glad as-

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EDITORIAL

Expositions

Dr. Robertson will answer your questions on New Testament Greek. He will also offer discussions on Greek passages of his own choosing.

This announcement is made in answer to the plea of hundreds of ministers in all parts of the world for Greek Expositions.

Address your questions about Greek Passages to Dr. A. T. Robertson, care of The Expositor, 815 Carlton Building, Cleveland, Ohio. Answers by Dr. Robertson will be printed in later issues of The Expositor in the order in which they are received.

The scholarship of the whole world has exhausted the resources of many languages in praise of the ability and achievements of the subject of this sketch, but Dr. Robertson remains the same genial, tender-hearted, unpretending personality whom his friends through the years have learned first to respect, then to love.

A son of the South, Dr. Robertson acknowledges special debts to Virginia, his native state, to North Carolina, which placed at his disposal the facilities of Wake Forest College for cultural training, and to Kentucky, which early became the scene of his active work as teacher of the New Testament. It was in Louisville that he won for his life companion Miss Ella Broadus, youngest daughter of Dr. John A. Broadus, Dr. Robertson's honored teacher and distinguished predecessor.

For more than forty years Dr. Robertson has been identified with the Southern Baptist Theological Seminary—three years as student and forty-two years as instructor and professor. Perhaps no man, living or dead, has taught more ministers and religious workers—estimated 6000. How he has managed to keep up his active duties in the lecture room and at the same time lead all of his contemporaries in the writing of books, many of which represent years of most careful research, is a mystery which excites the admiration of the scholarly world. Today he ranks as the foremost master of the Greek New Testament in the whole world, an incomparable teacher of the English New Testament, and peerless conference lecturer.

It is an honor to any publisher to have Dr. Robertson on the list of contributors, and we count ourselves fortunate in the privilege of giving his messages to the Christian ministry of the world.



Archibald Thomas Robertson
Scholar, Author, Teacher, Lecturer

Professor of New Testament Interpretation, Southern Baptist Theological Seminary. A man of marvelous capacity for hard work, and a genius in the realm of New Testament Greek.



View of Campus, Southern Baptist Theological Seminary
Norton Hall in the foreground

Church Building Problems and How to Solve Them



Church of the Saviour, Cleveland, Ohio, Designed
by William E. Foster, Church Architect

He was on board ship, returning from a visit to Mexico, where he had studied types of architecture. Seeing a wayfarer with a handful of five copies of *The Expositor*, an acquaintance was struck up. The man with the five *Expositors* was a successful pastor from the vicinity of New York City.

Later on, going to St. Louis to be present at the dedication of a beautiful structure of his design, Mr. William E. Foster, noted church architect, sat in the study of the pastor of the new church and again saw copies of *The Expositor*. These were lying on the study desk, "One open, as though the reader had just put it down."

"A magazine so highly esteemed by ministers," concluded Mr. Foster, "would be a splendid medium for spreading valuable and practical information about planning and building new churches." Everywhere Mr. Foster goes he finds the progressive minister using *The Expositor*. Hence, he has just gone from *The Expositor* office, after submitting his plans to act as Contributing Editor of this most important phase of church work, Church Building. Mr. Foster will discuss important phases of this subject, he will furnish articles by other notable authorities, and he will answer questions of *Expositor* readers concerning their building problems.

For years the firm name of Corbusier and Foster has been outstanding among church architects. Since the death of Mr. Corbusier, Mr. William E. Foster has continued the art and sustained the high standard achieved by Corbusier and Foster. Notable examples of the highest type of church architecture and beauty have written the name, William E. Foster, permanently in the annals of church architecture.

Only such authorities as have merited the respect and position now rightly held by William E. Foster may be looked to as safe and dependable sources of information on matters of church building. Probably few men in the profession have as wide a view or comprehensive information on all the intricacies of church construction as has William E. Foster, who has placed himself at the service of *Expositor* readers.

The Expositor announces, therefore, with sincere satisfaction, the new Contributing Editor, William E. Foster, Church Architect, whose work will begin in an early issue and will be concerned with church building problems and their solution. This feature will be of inestimable worth to ministers in their administrative work of the Church. Mr. Foster says, "Ministers are asking questions constantly on all angles of church building and furnishing." Mr. Foster's purpose will be to anticipate those questions, and answer them from the wealth of his scientific training and long practical experience. He will welcome your questions pertaining to the building and equipping of churches. Address your questions to William E. Foster, Church Architect, care of *The Expositor*, *Expositor*, 815 Caxton Building, Cleveland, Ohio.



Mr. William E. Foster

Compensations, a Thanksgiving Thought

IT is rare, indeed, when versification appears on these pages. Certainly such appearance would mark the verses as of unusual interest. With such few introductory words, I am glad to print the poem, "*Compensations*," for it preaches a sermon more eloquent than most, and together with the penned line I find accompanying it, presents food for thought to straighten the scowling face of the habitually unhappy one.

COMPENSATIONS

REV. JOSEPH T. HUTTON

Why think of Life's so many woes
As if they were all real
From darkest shadows blessing flows
And urge to all that's weal.

Life is full of bright relays
Of compensations grand.
Her gifts reveal in many ways
Love's perfect magic wand.

A loss is not a loss, but gain
When seen with faith's clear eye
Life's crucible is not a drain
The gold goes up on high.

If in the test we seem to lose
A something here and there
It's truly gain through faith's repose
A crown of Heaven's ware.

The Potter knows our kind of clay
He fashions it a-right
To reproduce (we can't say nay)
His Image from all blight.

Think not then of our darkest days
Without plan or design
But view the good of Rainbow's rays
Lest thine own faith decline.

Begone then, shadows of things ill
Their part shall not destroy
Thy trust in His All-Divine Will
To free thee from alloy.

The future's bright; it beckons on
Saying "look up, smile, smile"
Thy goal will surely soon be won
So finish thy last mile.

Aside from the strength of sentiment and suggestion I find in these few verses, the penned line causes me to stop where I am for introspection. I pass them on to you for the good they will do your soul.

Along the side of the sheet upon which the verses come to me, this smiling spirit writes, "It may interest you to know that I am without both arms."—and you thought your way was rough!

JmR

How Firm a Foundation?

At last the problem has been solved and the solution publicly stated. The basic conclusions behind the solution are not new. They are old as Adam himself, and since the day of Adam, foolish mortals have tried it and failed. Adam tried it. Jonah tried it, thousands have tried it, and now, not profiting by the experience of others of limited vision, Dr. Charles Francis Potter tries it.

The problem is that of eliminating the individual's responsibility to a higher being. The law abider fears not the law for the law touches him not. Laws are made for the law breaker. He is the one to feel their sting and stay. The true lover of God has no fear of God. He finds God loving and gentle and forgiving. Only the one who curses God and feels that God limits his physical self expression, only one who desires to live according to his animal instincts rather than to obey the wishes of a Deity, would dream of banishing that Deity so that a physical god might be served.

Yet that is what Dr. Potter has done. He has created his own religion, so called, from which he has ruled out God and communion with God. The First Humanist Society, in name if not in fact, and he declares his humanistic gospel to the world.

The futile and childish gesture of Dr. Potter makes for publicity but hardly for that salvation for which reasoning people hope. Where the salvation, unless there be a Saviour? If Dr. Potter prefers to shape his religion to suit his life, it will damn his religion. Before religion can do ought for anyone, that one must be filled with a desire to let that religion shape his life. Dr. Potter would lift himself by his boot-straps. Reasoning folk know the futility of such a move. To be lifted up there must be one whose strength is sufficient to do the lifting.

We have here a modern picture of one rising up to "flee unto Tarshish from the presence of Jehovah," and the normal prediction would be that in time of tempest, this same one who now would flee the presence, will cry, "I call by reason of mine affliction unto Jehovah," thereby admitting to himself the basic foundation-stone of any abiding faith, a supreme and loving God and the soul's eternal quest for him, through prayer.

JmR

A Modern Hans Christian Anderson

THERE lies before me, and lies is the word, a two-page manuscript from the pen and over the signature of Dr. Charles Stelzle, titled, "Why Undesirable Plays Cannot Get Into Motion Pictures"

There was recently pinned to the manuscript a clipping from the United Press, torn from the morning's paper by one of my office force. It reads in a most logical manner and says, "The Rev. Charles L. Stelzle, publicity agent for the Federal Council of Churches, was described by a church magazine as an undercover ally of the Motion Picture Producers and Distributors of America, headed by Will H. Hays and former Governor Carl E. Milliken of Maine. He denies the charge."

That he would deny the charge is easy to understand. Not so, his ridiculous statement. Just why the publicity agent for the Federal Council should feel called upon to plead the doubtful cause of so rotten a thing as the average moving picture is not as clear as one might wish and most naturally, of its own self, it drags in its unattractive bed-fellow, the thought of an "uncover ally."

Pleading the cause of present-day movies is a far cry from pleading the cause to which Dr. Stelzle must have pledged his heart and his hand. Certainly it would appear in a field apart from his relation to the church at large and the Federal Council. The incentive for his recent publicity activity is left to conjecture, but it bears no earmarks of being any more concerned with the Council or Church at large than being concerned with that which self-respecting people know as the truth concerning present-day movies.

The impressive statement of Dr. Stelzle that *Undesirable plays simply CANNOT get into movies*, unfortunately does not alter the fact that they *are* in the movies, as even Dr. Stelzle himself knows. That a Doctor of Divinity pronounces moving pictures clean helps neither the moving pictures, the Doctor himself nor the cause, that greater cause he is supposed to represent.

Dr. Stelzle's position is untenable. No stock of seminary or college degrees, no manner of respect or amount of renown, gives Dr. Stelzle, or anyone else, the power to wipe out suggestive, indecent, smutty movies by the mere statement that such simply cannot be. Our own eyes tell us differently. In making so ludicrous a statement in the face of generally known truth, the Doctor becomes an object of pity, his sincerity is put to question, if not his soundness of standard and judgement.

In his article Dr. Stelzle has lost more than he may understand, for when one becomes ridiculous in the eyes of reasoning mortals, his usefulness wanes. If Dr. Stelzle is sincere in his belief that movies cannot be salacious or indecent, that they are all that can be desired, that they are such as he would wish his daughters to witness, he appears at once as one whose standards are not all they might be, that his judgements of such things are less sturdy than one might expect or that he is simply speaking whereof he knows nothing. As long as movies are what they are he will find considerable difficulty in so convincing the ministry.

Ward Marsh, review critic of the *Cleveland Plain Dealer*, whose business is that which the eastern Doctor would apparently make his, said recently, in print: "*Some times I think Hays is too much of a politician and not enough of a brave man. His ban on certain stories and plays may be neatly circumvented.*" Again speaking of an objectionable play, which in spite of Stelzle's dictum and in spite of Hay's ban, did get through, Mr. Marsh says, under the opening words, "*Laugh this off. Aside from the dimest wits in the audience, everybody knew he was looking at the 'Green Hat' (the banned story) and knew that the producers had been sly, slinking and unfair enough to accept the original ban and then hide behind a changed title. Either accept the ban or have no ban. If a novel is unclean enough to be barred it ought forever to be kept off the screen. If these are bad, they will always remain bad, and I don't care one*

whoop about the agreement between the authors and producers. Why drag up the old garbage pail, call it a rose and expect you to believe that its odor is sweet?"

When Mr. Honest Citizen reads, from his daily press, such comment as Mr. Marsh's and countless other professional critics on today's improper movies, and understands that they are from honest men who are honest not alone with their readers but with themselves, just what must be the mental reaction of this same Mr. Citizen when he hears the uncertain voice of one who has stepped from his proper sphere in the church, to proclaim to the world at large that they have been deluded into believing movies to be objectionable, when as a matter of fact "undesirable plays *cannot* get into the movies."

Certainly Mr. Stelzle's proclamation, being so far from the fact, can help the Movies little and certainly the Church or the man himself, none.—J.M.R.

The Bulletin Board

You need not talk another man's language in order to impart to him the strength and depth of your character. That story is written all over you.

Abuse a child and the onlooker will know they must defend themselves against you.

Soon we shall be the coming generation's greatest problem.

Few delight in giving; why not be one of the few.

Don't expect everyone to like you. Remember the fate of Jesus.

Don't expect everyone to agree with you. Remember the trials of Lincoln.

Christ put into one sentence the thing that has vexed mankind since the beginning of time, "I am the way, the truth, and the life."

Methods followed by those who have achieved are but skeletons; we must weave them over with living tissues, if we would gain the heights.

The path to achievement is known; the steps are plain, but the effort is costly.

Christ came to enrich common, everyday life. Go to the Church to get your share of his legacy.

Most of us start out with *Ideals*; some of us end with the "I," others, with "deals."

If you suffer defeat, use the experience as a stepping stone to some worthier goal.

Fear plays havoc with most of our plans. Why not live our faith in an omnipotent God and rely on his guidance.

When you see the hobo, the convict, the drunkard, remember, "He is You" devoid of the grace of God and His numerous blessings.

A strict discipline of the soul brings power.

God is a master workman. He will do a good job on man, if given even a slight chance.

Every act you do, every decision you make, affects those who love you and place their hope and confidence in you.

The "Sheep-skin" you receive on Commencement day is only the outward symbol of the debt you owe to society. Don't hide it, you may forget your responsibility.

Modesty is a garment that looks beautiful on any wearer; humility, when not assumed, unlocks many a door and holds a friend as with hooks of steel.

"Kind words drive away wrath; grievous words stirreth up anger."

People appreciate attention; to be slighted with many, is like driving bolts of steel through the heart.

Be a good forgetter. Forget the things that are behind; forget injuries, slights, unkind words; be too big to be hurt; be too great to be unkind; be too busy to quarrel; too wise to engage in unseemly gossip; too strong to permit little annoyances to turn you from life's big road; too clean to stain your character with any kind of muck-raking.

Preachers and Preaching

A LETTER TO MYSELF

President Lowell tells a story of a Bostonian who, whenever he was very indignant about anything, would case his anger in a letter and drop it into the mail—addressed to himself! The reading of such a letter was a revelation of the kind of man he was likely to make in the world.

We naively take ourselves as the haphazard environment has left us and assume that our point of view is universal, whereas we may be so unsocial that we are better adapted to keeping a lighthouse than to anything else. We must not only look in our mirror, but study our minds by introspection and comparison till we know our mental figure as well as we do our backhead.

Social maladjustment is due largely to lack of *personality culture*. On the one hand stands an imperfect world, making certain demands; on the other, ourselves, with our individual traits, struggling to fulfill those demands. We can inventory the two and see how they agree. We can develop what might be called a *standard personality*. And we can then sing true though all the world go flat.

The most general rule is a corollary of the Golden Rule: you will get as good, or bad, as you send. The Germany of 1914 declared she was surrounded by a ring of enemies. This hostile attitude caused her to be so surrounded. He who would have friends must show himself friendly. Good mental soundness has something contagious about it. Clow tells of a teacher who had trouble with mischievous boys. One day, one of them hit her front of her white shirtwaist with a paper wad soaked in ink. She quietly went on with her work, and forthwith the boys became her backers.

He who finds the people of one community badly adjusted finds all communities bad. The trouble is wrapped in his own skin.

One of the chief difficulties, no doubt, is that so many of us are ignorant both of ourselves and of the natural effect to be expected from our type of words and actions.

Some day, perhaps, we can afford to use the telephone in teacher training. When we have brought out the voice and action of the model teacher, we shall exhibit the thunder and lightning of the cross one, the timid one who by his manner frightens pupils to pick on him, the disgusted one who by word or look condemns all within reach, and so on. Then we shall give each candidate a lesson and audition of himself at work, affording him a kind of behavioristic introspection.

Perhaps we lack social experience; for some do grow up without ever participating thoroughly in a natural group, and so seem as naive as a Johnny Penguin. Just as one acquires units for world interpretation by studying home geography, so a little observational home sociology must fix an interpretive social basis. All study and no social experience make even the valedictorian a dull weak. Others apparently never can be social. One such young man failed in teaching and in several other things, including his mental health, until he

got a position in an isolated department in a business house, where he succeeded handsomely.

A mental frailty not infrequently brings social scorn, and social scorn is mental poison. Let us glance at a few of the germinal difficulties. Here is the mental thief, seizing unearned elation through fantasy, or "big talk," or bluff; the chronically suspicious, whose swollen and sensitive ego feels itself the object of divers forms of evil intent; the hare-hearted, too shy to be happy; the grouch in his barbed-wire entanglement; the clan-minded, creating division rather than union; the sentimental, whose feelings cannot bridge the way to deeds; the ever-injured, fluttering his weak wings; the rebellious, fortified and armed against all authority; the much-depressed, deserving of all pity; the domineering, deserving of none; and even the verbal egotist, the machine-gun talker who forsakes conversation for monolog. The list is incomplete and merely suggestive.

Turning from the many diverging negatives to the focal positive, what shall we do that we may live? *Society approves most one who:*

1. Earnestly identifies himself with a great cause, especially a social cause. This is fortunate, for the pursuit of such a cause integrates and renders healthy both the individual and society.

2. Next, is cheerfully kind, a good fellow everywhere, but without the good fellow's bad habits. The intellectual differences which you have with your associates need not result in emotional clashes. One can be frank and still be kind. To cherish enmity against anyone, anywhere, is simply selfish folly.

3. Is orderly, in your mind take everything intellectually, not with sobs, shrieks, or moans. In the community, conform as far as possible to the best custom.

4. Is progressive. This does not mean that you shall call down fire on the community, nor try to reform it in six weeks. If zeal is consuming you, read history and cool off. Get the confidence of your peers. Then they will follow you—if they ought to. But if you cherish the ideal of immediate perfection, it will make you very imperfect.

The time will come when our training schools will give courses involving emotional-social development. If you have not had such a curriculum, plan your own self-study in it now, grading it carefully to avoid discouragement.

An emotionally developed and mentally healthy person, on entering the schoolroom, usually has little trouble there. It helps immensely if we remember that, as "the customer is never wrong," *the child is never to blame*. Investigation indicates that twenty per cent of first-grade children are not ready to begin reading; and doubtless there is much similar unreadiness in high grades. Emo-

(Continued on page 222)

Methods of Church Work

Parish and Pastoral Plans
Pointers for Your Bulletin

Church Advertising
Matins and Vesper Services

Music for Choir and Organ
What the Readers Say

November, 1929, and its opportunities for community contact and spiritual advancement. The following list of *things to do in November* may seem overwhelming, and too much on the side of civic and secular interest, but the wise pastor knows that secular activities continue whether the church takes a hand in them or not, and *churchly interest* may infuse a spiritual meaning into a seemingly trivial undertaking and give church leaders an opportunity for contacts that could not otherwise be made.

The suggestions are not offered as a substitute for observance of the Christian year. They are offered as additional opportunities for cooperation on the part of the pastor and people, and as a means for exercising the various talents and abilities possessed by the constituency of a church.

Armistice.

Patriotism. (page 256)

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ARMISTICE

Armistice Day sermons may be constructed from suggestions found in the Homiletic and Sermon Departments.

In communities where American Legion Posts are maintained, officers of Legion Chapters are glad to assist in special plans and services. In an eight-page announcement from the Fullerton United Presbyterian Church, we read: "The address of the day by Judge E. L. Meyer, of the sixteenth judicial district, past department commander of the American Legion." The program gives the complete service, and includes the Preamble and Articles of the International Treaty.

The churches of Waterbury, Vermont, conducted a Union Service on Armistice Day, and presented the pageant, "God is Love," adapted from Tolstoy's "Martin the Shoemaker."

The pastor of Linwood Avenue Methodist Church, Kansas City, invited all service men and their families to a Camp Fire Service from 7:30 to 8:30 on the eve of Armistice Day, at which time the pastor, who had served in France, talked on "Memories of France and the World War."

On the Armistice Program of the First Congregational Church, Toledo, is printed a complete list of church members who served in the war, and a

list of Gold Star soldiers. Some pastors read the list instead of printing it.

Salem Church, New Orleans, observes each year on its Anniversary a Congregational Memorial. The names of all that received Christian burial through the ministry of Salem are read in this service. A special invitation is extended to the relatives and friends of those departed during the twelve months preceding the service.

The following prayer, prepared by the Archbishop of Canterbury, was read at the Ypres Memorial ceremony, as well as in all Anglican churches in England, Canada, Australia, and America.

Field Marshal Earl Haig unveiled at the Church of St. Gadule, Brussels, a memorial tablet to the million men of the British Empire who fell in Belgium during the war.

Almighty and most merciful Father, God of the spirits of all flesh,
Who by Thy Blessed Son has taught us to know the riches of Thy love.

We remember before Thee to Whom the unknown are yet well known,

The great company of our brothers who laid down their lives for their country,
But whose earthly resting place no man knoweth.

In thankfulness and hope, we commend their souls to Thy gracious keeping,

And we beseech Thee to grant that, as we raise their memorial,

So we may walk worthy of their fellowship through Him Who was dead and is alive,
Our Lord and Saviour, Christ, Amen.

FATHER AND SON MEETINGS

Among the purposes of the National Father and Son Week are the following:

1. To keep alive the very best in American home life for the growing boy.

2. To get fathers to renew their interest and reconsecrate themselves to their parental obligations.

3. To lead sons to deeper respect and appreciation for their fathers and for their homes.

4. To lead fathers and sons to recognize the church and Sunday School as necessary to the finest development of their character and to cooperate in the work and support of the church in extending and making effective in everyday life the will of God.

5. To acquaint fathers more intimately with simple principles of boy psychology.

6. To encourage fathers and sons to accept in a larger way the principles of citizenship.

7. To emphasize the necessity for the home's beginning early with boys that training in physical, mental, spiritual, social and economic activities.

Plans and suggestions may be secured from The Y.M.C.A. Headquarters, 347 Madison Ave.,

New York City, for developing Father and Son programs. Some pastors are organizing Vocation programs, in connection with the Father and Son activities. The Vocation idea is a plan fostered by the National Y.M.C.A. and Y.W.C.A. for the purpose of aiding young men and women in the choice of a vocation or profession. Appointments are made with business and professional men for personal interviews, at which time the experience of the older man or woman in a given profession is related to the ambitious youth, so that he may know whether or not the work would appeal to him as a life work.

THE REFORMATION

Articles in the *Christian Herald*, June, 1929, by Paul Hutchinson, Nathan R. Melhorn, and Sidney A. Clark, will aid the pastor who desires a new viewpoint on the historic matters of The Reformation.

A classic eight-reel moving picture film on Reformation scenes is owned by The Lutheran Film Division, 69 Fifth Avenue, New York City. Slides on this subject may be secured from the various slide and film manufacturers whose names you will find in the Advertisers' Directory in the back of this issue. Pastors who are interested in having information on the hymns of the Reformation should write to The American Statistical Association, Washington, D. C., for a copy of Congressman O. J. Kvale's address on "A Mighty Fortress Is Our God."

MISSIONS

The Study of Missions is a study of "Practical Christianity in Action" and should not be neglected. There are a wealth of interesting books available on the activities and lives of missionaries, and you can add a human interest touch by securing information about the missionaries of your own denomination who are serving in foreign lands or home missions.

Groups of young people will be interested in working up an exhibit of the costumes, crops or manufactured articles peculiar to mission lands. Photographs of natives and maps will help to fix the places in mind, and add to the interest. Intelligent education of those supporting the missions will make this part of a pastor's work simple. Scenes described in letters or mission books may be dramatized or pantomimed without much expense.

TRAINING CLASSES

Teachers for Sunday Schools need special training for their work, and the planning of courses of study and points to be brought out falls largely to the pastor. However, there are many helpful books on this subject, and much may be learned from the leaders of public school activities. A high standard for your Sunday School teaching staff will attract high class teachers. The following is a statement made by the superintendent of a public school regarding his teachers' meetings, which is probably paralleled by many pastors who do not organize their plans for teacher train-

ing classes and Sunday School teachers' meetings. The superintendent says: "When I was made superintendent for the first time, I approached my teachers' meetings with fear and trembling. I knew that many of my teachers knew more about their work than I did. Many of them were older. But after a time, I began to see this: *Why shouldn't they know more about their work than I do?* And then in faculty meetings I began to ask teachers what they would do in certain cases and we would get their experiences. The meetings were easier to conduct, and each teacher contributed something."

Besides the usual training course books used by the classes, the following subjects should receive study and discussion:

1. What to emphasize in study periods. Under this head would fall, Ability grouping of pupils, keeping the parents informed of the progress of pupils, assembly programs, student government, films for supplementing class work, speech correction, survey of Sunday School pupils' homes, story telling to bring out moral in lesson, character education in lesson, cooperation with parents, ethics for teachers, length of time devoted to preparation of lesson, how to recruit Sunday School teachers, selection of teachers, selection of reading matter to supplement lesson text, demonstration lessons.

2. How to conduct the Sunday School. The entire welfare of the church and the life of the child are concerned in how well your teaching succeeds. How can the teacher know the pupils understand the principle involved in a lesson?

3. The Sunday School Library. Complete files of Sunday School papers, denominational papers, and professional magazines should be maintained for the use of the Sunday School teachers. Articles worth reading should be reviewed in class meetings, and attention directed to them. Many teachers will read an article if they are asked to do so, when they would not seek the information for themselves.

Books for professional use are available from your denominational publishing house, as well as other publishers. Get the reviews of the latest books in your special field, and study them. Two books recently announced which should be on every library shelf where Sunday School teachers may study them, are: *The Lesson Round Table* for 1930, Cokesbury; and *The Junior Church Manual* for 1930, compiled by Sherwood Gates, Superintendent of Adolescent Work, M. E. Church, South. \$2.00.

Hyde Park Community Church, Cincinnati, announces a study or training class for mothers of small children to be given this winter under the auspices of the Nursery Department. The announcement says, "It is free, and there's to be an expert teacher. Such subjects as, *Children's Habits, Obedience, Punishment, Training for Educational Control, and Training in Responsibility* are to be considered." If you are interested write to Mrs. A. C. Fry, President of the Mothers' Club, or to Dr. Ross Wilhide, Hyde Park Community Church, Cincinnati, Ohio.

BOOK SERMONS

Pastors have opportunity to guide the reading habits of a congregation by pointing out worthwhile books and telling the interesting facts about authors. Lists of books may be secured for small sums, or free, and titles of special interest may be named in the church bulletin, or at the time of distribution of the lists of books. Books on timely subjects furnish excellent material for informal lectures or educational sermons. One pastor, who makes a notable success of Book Sermons, begins his plans for a series of sermons by asking the members of the congregation to give him the names of books they have read within the past several months, to tell why they read and liked the book, and to give the names of their favorite authors.

ANNIVERSARIES

Interest in anniversaries is constant, whether birthdays, weddings, building projects, etc., and group activity is usually successful when directed toward the observance of dates of interest and moment to a number in the group. There are many anniversary programs in former issues of *The Expositor*. Programs for any of our special days may be adapted, because the observance of special days is usually an anniversary observance. Pastors should assign the planning of these programs to the members of groups concerned. Effort required is mostly mechanical, and many are capable of assisting in planning programs.

THANKSGIVING AND HARVEST HOME

Plans for Sun-Rise Prayer Service on Thanksgiving Day are gaining favor with many ministers and Sunday School superintendents. The mechanical part of the program is usually cared for by the young people, and the spiritual message supplied by the pastor.

Several church bulletins have come to us, carry-

ing elaborate programs for Thanksgiving and a cut of a *Turkey* on the front cover. We advocate the use of every opportunity offered by church year, civic year, or secular activity, for teaching a spiritual lesson to those engaged in the special observance of calendar days, and we decry the use of the picture of a *Turkey* as symbolic of our Thanksgiving spirit. The Thanksgiving spirit is an attitude of mind and heart toward the Giver of good and perfect gifts, a sacred, intangible essence of the soul. It is not a physical thing. The thankful heart carries a sincere desire for expression, hence the offering to the Lord of tangible things, money, etc., but this is nothing more than physical evidence of a state of mind and heart. Eating has no part in it, other than that the carnal in us must receive attention on that day as well as other days.

There are programs under the sub-head in this department, "Matins and Evening Services."

COMMUNION SERVICE

Pastors who desire a dignified Communion Service should look in the Methods Department, March, 1929, issue. You may secure copies of this program from the pastor who designed the program.

EARNING MONEY FOR THE CHRISTMAS PARTY

Nearly everybody buys Christmas Cards to send to friends, and now is the time to organize one of the clubs in the church to undertake the selling of cards to church members and their friends. The cards may be purchased in wholesale lots at a good price and retailed to members at the same price secured by stores. You will find the names of firms who specialize in the manufacture of Christmas Greeting Cards in the Advertisers' Index. Many persons are earning their living selling greeting cards.

Advertising the Church

Pastors and Church Councils who are making annual budgets at this time of the year should bear in mind the need for including a specific sum for church printing and advertising. Every other activity known to man is brought to the attention of users and supporters through printed advertising and the radio, thereby causing the exclusion of the church and religious training from many lives. Your constituency is urged, cajoled, sold, and begged to do five or six different things simultaneously during every portion of the day or evening, and many people do not have the will-power or character to withstand the constant invitation to undertake one thing more, hence there is no time left for the church of which no word comes to them, except an occasional visit from the pastor. The facts relating to the matter of time are also true of money. Persons are urged to buy and buy. Every temptation to undertake an additional easy payment purchase comes

within the experience of the ordinary citizen, and before he is aware of it, his income is strained to the limit and he is unable to keep up the payment of his pledge to the church. Little is said to him about it, so it is gradually forgotten, and never renewed. Let us determine to keep the church and the need for religious education before the community!

Specimen Advertising

MAN A ROYAL BEING

Man is more than a creature of a material world. He bears the imprint of the divine. He is endowed with an intellect, sensibilities, affections, conscience, and will. He is a moral being and knows of his royalty. It is shown in his poise, revealed in his tread, flashes from his eyes, beams

from his countenance, throbs in his intellect, and surges in his soul.

He is a responsible human being and realizes that he is for the higher things of life. A beast is satisfied when it has filled itself with food, but royal man cannot be truly happy with material things only. His trust in life is not found in things, but in motives, ideals, nobility, truths, principles, issues, service, love, happiness, character and destinies. He pre-eminently comes to his own and realizes it, when he becomes allied with the Infinite Being and can be an instrument in working out his perfect and eternal purposes. How unworthy of man to spend his life serving after material and trivial things.—*Calvary Church Tidings.*

TO THE MAN WHO HASN'T BEEN TO CHURCH SINCE HE WAS A BOY

Perhaps you haven't been to church since you were a boy. You haven't been to a grade school either.

The congregation of a church develops a church, for a church is not so much a building as a unification of the minds, manners and ideals of its attendants.

You have your ideals. You have your conception of what character and good citizenship should be. You may be surprised to find how much you are in agreement with your neighbors



on these things. The church is the place where the best thoughts of a group of minds can coalesce and be made to operate for the general good.

Every church invites you to attend its services. This invitation is warm and personal and is given in the earnest hope that it will be accepted.—*Calvary Presbyterian Church.*

Matins and Vesper Services

THE LORD'S PRAYER

A Service Arranged by Claude Allen McKay, D.D.

"The Lord's Prayer, which has come down to us through the ages, is still, and will ever be, without an equal, and it would be a tragic thing if through constant repetition, or lack of understanding, it should lose for us some of its meaning, and beauty, and power."

"Today the children will try to bring to us the height and breadth of its thought, that they with new understanding, and we with truer appreciation of our needs, may take it more completely into our hearts, to be a part of our lives."

Organ Prelude—"Maestoso"—*Capocci.*

Opening Hymn—"This Is My Father's World."

This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world,
I rest me in the thought
Of rock and trees, of skies and seas—
His hand the wonders wrought.

This is my Father's world,
The birds their carols raise,
The morning light, the lily white
Declare their Maker's praise.

This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere.

Invocation Song—Primary Department.

Scripture—Psa. 121; Luke 11:1-2 (Member of Sunday School).

Prayer—(Member of Sunday School).

Hymn—No. 205.

Dedication of Children in Christian Baptism—
Dr. McKay.

Prayer—Dr. McKay.

Response—"Children of Thy Love," Boys' Choir.
Offertory Solo.

"Our Father Who Art in Heaven," Chanted by Boys' Choir.

Verses About Our Father—13 Members of Primary Department.

Conversational Song—"God Is Love," Kindergarten.

Recitation—"Extra Prayer."

Song—"All Things Bright and Beautiful," Primary Department.

Recitation.

"Hallowed Be Thy Name, Chanted by Boys' Choir.
Story: Sunday School Teacher.

"Thy Kingdom Come," Chanted by Boys' Choir.
Exercise by Junior Department.

"Thy Will Be Done," Chanted by Boys' Choir.
Recitations.

"Give Us This Day Our Daily Bread," Chanted
by Boys' Choir.

"Forgive Us Our Debts As We Forgive Our
Debtors," Chanted by Boys' Choir.

"Lead Us Not Into Temptation," Chanted by
Boys' Choir.

"A Dream."

"But Deliver Us From Evil," Chanted by Boys'
Choir. Characters: Speaker, Immigrant, Moun-
tain White, Indian, Bulgarian, Chinese, African,
by Members of Sunday School.

"For Thine Is the Kingdom and the Power and the
Glory, Forever. Amen," Chanted by Boys'
Choir.

Prayer and Benediction—Superintendent.

Organ Postlude—"Fugue with Choral"—*Merkel*.

AN ARMISTICE VESPER SERVICE

Rev. Lewis Keast

Armistice Day, coming this year as it does on the day following the Sabbath, gives every church a special opportunity to commemorate it in a way becoming to the occasion. The public programs of Monday will have larger meaning if on Sunday we have been led to see the spiritual import of Armistice Day. It is fast becoming the custom of many nations to have an earnest moment of solemn silence on the eleventh of November; and it has accomplished marvelous results in increasing our loyalty and refreshing the loving memory of our honored dead. If such a moment can move the world, it would be well for our churches to set aside a special vesper service in memory of the occasion. This program must be dignified and worthy; and full of the utmost sincerity.

Most of us will remember that the Armistice was signed on the eleventh of November, nineteen hundred and eighteen. We shall not soon forget the tumult of joy, the ringing of the bells, and the excitement of that day; but it may be, that without careful and solemn remembrance, we shall forget the dear devoted dead who fought and fell for our liberties. For as Kipling says:

"The tumult and the shouting dies—
The captains and the kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts be with us yet,
Lest we forget—lest we forget!"

Possibly the most revered and the most historic railroad car in the world is the car which now stands just outside the great Hotel des Invalides of Paris. In this car was signed the great document which proclaimed peace to the world. Along the side of the car we find printed these words: "The car in which the Armistice was signed, November 11, 1918." The international aspect of Armistice Day is such that whatever is done is noted by the world. We are far enough removed now from the first Armistice Day to consider thoughtfully the full meaning and import of that occasion and all that it means to the world.

It is a beautiful coincidence that Armistice Day and Thanksgiving Day come in the same month. No single event in the world's history, outside of the Advent of our Lord, has been the cause of so much thankfulness. It was evident that a prolongation of the war would mean untold suffering and possibly the end of all human civilization. We have had many days of grateful remembrance in our national history, but no day rises to such importance as Armistice Day.

Being at heart a patriotic service, we have a splendid field in which to build a great program. There is an opportunity to make it not only a church vesper hour, but a Community Service. It would give some coloring to the occasion to have a veteran of the Great World War to speak, or someone who has seen service as a Chaplain. Having the church decorated with our national colors and with the flags of the Allies would add to the inspiration of the hour. Sometimes a simple, solid program adds larger force than a protracted service of several speeches. There ought to be much singing to make a patriotic service most effective. Aside from our national anthem there are many great war-time hymns and songs which can be used.

The following program has been adapted to both small and large churches:

Vesper Service Program

Organ Voluntary—Military March—Selected.
Processional (Veterans and children with small flags).
Hymn—Onward Christian Soldiers.
Invocation.
Response—Shepherd's Psalm.
Anthem—"In Flanders Field,"—*Robinson*.
Flag Drill—By little children.
Flag Salute—By a boy.
Scripture Reading.
Prayer—Lord's Prayer.
Solo—"He Maketh Wars to Cease"—*Scott*.
Reading—"Lest We Forget"—*Kipling*.
Hymn—"O God Our Help in Ages Past."
Offertory—Organ Special.
Address—"Fragrant Memories."
Solo—"Life Eternal"—*Fox*.
National Hymn.
Benediction.

It should be remembered that there is an international aspect to Armistice Day that is not found on other patriotic occasions, and one may bring in the larger meaning of the Kingdom of God. Let something be said which will not only enhance international brotherhood, but make Jesus Christ the secret source of the world's salvation.

HARVEST FESTIVAL SERVICE

Rev. Lewis Keast

With some churches the Harvest Festival is remembered in connection with Rally Week, with others it offers a timely suggestion for Thanksgiving. It is a beautiful service that has come down to us from long ago and it would seem that the Church could do nothing better than to per-

petuate the idea. The fruits of the field are His also.

At this time of the year it is a pleasure for folks to go into the woods and gather wild flowers and the beautiful colored leaves for the necessary decorations. Many will be glad to make liberal donations to the festival.

While this service is sometimes associated with that of Thanksgiving, it should be noted that there is considerable advantage in having two separate services. It would seem that in order to recognize properly the providence of God in the ample provision which he has made for his children, we should give the entire service in praise of the wonderful harvest and universal ingathering. A Thanksgiving service should be made patriotic. Then, if ever, we are carried back to the days when history was made anew. Every pastor will delight in giving special attention to the power of the Puritan.

With us we do not carry all the solicited articles and gifts into the auditorium of the church, but we decorate as intimated above. It has been our custom during Rally Week to make solicitations

and gather all the gifts together for Friday of that week. The ladies of the church plan a great Harvest Festival supper on Friday evening; and after the supper the things are sold often by auction. Many farmers are delighted to give liberal donations in this way.

On the following Sunday special music is given by the choir; and not infrequently the choir is augmented by a large chorus from the Sunday School. We aim to make it a great "home-coming" church day. A visiting pastor sometimes speaks for us; and almost invariably we sing that great hymn: "Come ye thankful people, come."

This is to be a great service of praise and the following will bring abundant inspiration wherever they are used:

"Praise The Lord"—*Horton.*

"Great Is Thy Love"—*Bohm.*

"The Earth Is the Lord's"—*Ohl.*

"Angel Voices Ever Singing"—*Shelley.*

The one hundred and third Psalm carries the true meaning of this great festal day: "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

For Your Printed Bulletin

MY GOOD-WILL CREED

I Believe that my neighbor's heart is sound.
I Believe that he is trying like myself, though like myself making errors, to do what is right.
I Believe that I see some truth which my neighbor may not see, therefore I will be earnest.
I Believe that he sees some truth which I may not see, therefore I will be open-minded and tolerant.
I Believe that I do not fully understand my neighbor's point of view, therefore I will try harder to do so.
I Believe that he does not fully understand my point of view, therefore I will be charitable and patient.
I Believe that I have a great many more defects in manner and speech and temperament, that I can detect or am willing to own, therefore it does not become me to be too sharp a critic of my fellows.
I Believe that a word when spoken is beyond recall, therefore I will try to speak no word which, when my sun is setting, and I cast myself on the everlasting mercy, I shall wish I could recall.
I Believe that every harsh judgment I utter registers itself in my spirit, making it ever readier to be harsh, therefore I shall avoid bringing upon myself the misery and loneliness which come as God's judgments upon a hardened, suspicious, unloving heart.—*Jay T. Stocking.*

SPEAKING OF CHURCH SERVICES

Someone has Said—

The Morning Service attendance indicates the popularity of the church.

The Evening Service attendance indicates the popularity of the pastor.

The Prayer Meeting attendance indicates the popularity of God.

Central Church members are lovers of God—Their attendance at Prayer Meetings is the proof.

Plan to attend every service.—*J. Lowrey Fendrick, Jr.*

THE HURRY PROBLEM

We all have plenty of time to do all that God wants us to do. This may seem like a startling statement, but it is true. An active Christian worker writes to a friend that there are lots of things he is eager to do, "but—living on twenty-four hours a day is a problem." Yet it is not a problem to God, and it need never be a troublesome or unsolved problem for us. The only reason why we ever fail to do things that ought to be done is because we have been doing things that ought not to be done. Take the "problem" of our prayer life for example: some one has said truly that the man who is too busy to pray is busier than God ever intended him to be. A Christian woman, writing to a friend of a wonderful deliverance God had recently made just in the nick of time, says: "I have never in my life seen His hand so evidently, and that alone brings a thrill. When things looked darkest I quoted to my son Dr. Edersheim's saying that Jesus was never hurried because He was always sure." There is a difference between hurry and swiftness. God often works swiftly when the time comes; He is never in a hurry. Quietness and hurry do not go together. Let us surrender our hurry and restlessness to the Lord, and hear Him say, "In returning and rest shall ye be saved: in quietness and in confidence shall be your strength." (Isa. 30:15.)—*G. Finley Gibson.*

A TRIBUTE

Asleep by the Marne, or in Argonne,
Or on Flanders Field, he lay,
But we brought him back to the homeland
And he's lying at rest today.
In the Beautiful City of Silence
In the land he died to save,
While nations pay their tribute
By an unknown soldier's grave.

—Loyal Freeman Hall, Veteran Teacher,
Butler, Pennsylvania.

NEVER AGAIN

(An Armistice Day Reflection)

You'd like to be a soldier, son, and go to war
some day?
By all the dead in Delville Wood, by all the
hours I lay
Between our line and Fritz's, before they brought
me in;
By this old wood and leather stump, that once
was flesh and skin;
By all the men who crossed with me, and never
crossed again;

By all the tears that women shed, the prayers
they made in vain;
Before the things I saw that day shall e'er
again befall,
May God in His great mercy destroy us, one
and all!—*Author Unknown.*

The peace cause lags and will fail if it be content
with the basis of enlightened selfishness. It needs
a spiritual dynamic which only religion can supply.
And surely the world has a right to look to Chris-
tianity for such support. The one we worship is
called the Prince of Peace. The next great field of
endeavor is to disciple the nations in their corpo-
rate capacity. The nations as nations must be
brought into the fold, baptized, signed with the
cross, and made conscious of their duty to God
and man.—*Bishop G. A. Olcham.*

The Church is no more to be blamed for the bad
people that are in it than a hospital is for the sick
people that are in it. When Peter criticized another
disciple, the Master said, "What is that to thee?
Follow thou me." Many people need to keep this
in mind.—*Elwood S. Falkenstein.*

Music for Choir and Organ for November

Prelude

Deo Gratias—*Frysjnger.*
Te Deum Laudamus in E Flat—*Woodward.*
Canzonetta—*Sykes.*
Pastell—*Thomson.*
Thanksgiving (Pastoral Suite)—*Demařest.*
Romance—*Richmond.*
Largo—*Dvorak.*

Anthem

Blessed Be the Name of the Lord—*Greene.*
Great Peace Have They—*Rogers.*
Let the People Praise Thee—*Spence.*
Jesu, My Lord—*Allum.*
O Be Joyful in the Lord—*Garrett.*

Sing to the Lord of Harvest—*Maunier.*
A Benediction—*Hamblen.*

Offertory

O Lord, How Manifold—*Barnby.*
Ye Shall Dwell In the Land—*Stainer.*
The Call to Prayer—*Barbour.*
Larghetto—*Richardson.*
I Love the Lord—*Hosmer.*

Postlude

Festal March in E Flat—*Guirand.*
Allegro—*Kroeger.*
Jubilate Deo—*Silver.*
Gothic March—*Foschini.*
Harvest Thanksgiving March—*Calkin.*
Festal Procession—*Nevin.*

What the Readers Say

You may be interested in the enclosed little
clipping which "unofficially" gives a hint as to
how perfectly Government Control of Liquor is
working out in Alberta. There is a great deal of
syndicated publicity being given concerning the
"blessings" and fine control that is making of the
concern a "big success," but little news-items
such as this that never appear in the papers give
us the real pulse-beat of popular opinion.

Undoubtedly the only virtue of the present
system is the local option vote, whereby the
electorate is able to indirectly administer a
"padding" to the child of the Government's
adoption. This clipping is taken from the *Consort-
Enterprise*—a fearless country-town paper.

—Rev. E. Davidge, Veteran, Alberta.

An Improvement Noticed

"The following comment has been received
from one who knows:

"Anyone interested in the welfare of a town
would be greatly surprised in the improve-
ment which has taken place in the town of
Czar since the removal of the beer parlor. It
is a real pleasure to see the number of women
and children who come to our town on a
Saturday evening. Business is reported much
improved and best of all the streets are safe
for anyone. It is the sincere wish of many
good citizens that our little town will never
again be cursed with another bum manu-
facturing plant."—*Czar Comments, in HUGH-
enden Record.*

Gold-Mining in the Scriptures

The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

RANDOM READINGS IN THE GOSPEL BY JOHN

Opening our Greek Testament casually to see what treasures we may chance upon, we find ourselves in the midst of John's 12th chapter. Certain Greeks come seeking a personal interview with Jesus; Philip and Andrew introduce them; *ho de Iehsous apokrinetai autois*, then Jesus answers them—answers whom; the two disciples, or the Greeks? "It is extremely difficult to determine," concedes Dr. Edersheim, in his masterly work. So, others. May we then venture a simple interpretation? Jesus first utters an eager exclamation, *Elehluthen heh hora hina doksastheh ho Huioi tou anthropon* (Note the vivid order), Arrived! The hour that glorified shall be the Son of man! This primarily to his disciples and to himself, as he reads the prophecy of a gathering world. Then at once he turns to the seeking Greeks and answers their unspoken questionings, as to his claims, his teachings, and what it will mean if they become his followers.

1. Jesus Makes Clear His Mission and His Message.

Amehn amehn legoh humin, ean meh ho kokkos tou sitou pesohn eis tehn gehn apothaneh, autos monos menei, In solemn truth I say to you (who seek to know of me), Unless the grain of wheat falling into the ground dies, it remains solitary by itself; *ean de apothaneh, polun karpon pherei*, but if it does thus die a great harvest it bears.

(1) The Commission of the Christ.

This is my commitment: to this I am pledged. Like as the wheat kernel, so am I to die; but I die that my life may be multiplied many fold, in souls new-born from death.

(2) The Cost of Discipleship. What then if you hear my call and follow me? Your choice and fate may be as mine. *Ho philohn tehn psuchehn autou apolluei autehn*, The man loving this earth-life of his loses it, *kai* (adversative and emphatic) *ho misohn tehn psuchehn autou en toh kosmoh toutoh*, but on the other hand the man hating his earth-life in this world, *eis zohehn aiohnon phulaksei autehn*, unto an ageless soul-life he shall keep it safe. Hence I set the choice plainly before you:

(3) The Reward of Faithfulness. *Ean emoi tis diakoneh emoi akoloutheitho, kai* (intensive) *hopou eimi egoh ekei kai ho diakonos ho emos estai*, If me any one will serve, me let him follow; and, in very truth, where I am there also shall that servant of mine be. *Ean tis emoi diakoneh timehsei auton ho Patehr*, If any one serves me, him will the Father honor.

One great sermon theme found!

2. A Glimpse Into the Heart of Jesus.

As Jesus is bravely declaring his coming death, suddenly realization of its infinite horror rushes upon him. *Nun heh psucheh mou tetaraktai, kai*

ti eipoh, Now is the soul of me storm-tossed, and what shall I say? *Pater, sohson me ek tehs hohras tautehs*, Father, save me from this hour! . . . *Alla* (strongly adversative) *dia touto ehlithon eis tehn hohran tautehn*, Nay, but for just this thing came I unto this hour . . . *Pater, doksason sou to onoma*, Father, glorify thy name! Vivid though but momentary is this glimpse granted us into Christ's inmost soul. The place is holy: stand with uncovered head. And musing, let us learn, both for ourselves and for our people, the secret of soul victory through utter surrender to the wise and holy will of our Father. Herein is a second precious sermon theme.

3. The Voice is God's, But Men's Ears Are Dull.

Ehlithen oun phohneh ek tou ouranou, Kai edokasaka kai palin doksasoh, There came then a voice out of heaven, Yea, I have in fact glorified it, and again will I glorify it.

(1) The Rationalist Heart Hears Only Nature. *Ho oun ochlos ho hestohs kai akousas elagen bron-tehn gegonenai*, Thereupon the multitude standing listening declared that there had come thunder. And still today the multitudes, seeing God working, hearing God speaking through the Bible, through the kosmos, through human history, say, "It is merely natural forces, material agencies—nothing more! It thunders."

(2) Dreamy or Superstitious Minds Imagine Mystical Potencies. *Alloi elegon, Aggelos autoh lelalehken*, Others said, An angel hath spoken to him. For many find it so much easier to believe in astral bodies, avatars, materializations, familiar spirits, than to believe in the eternal God.

(3) But Spiritual Minds Hear God. Jesus declared that the voice was God's; that it spake to men; and that they who refused to hear Him faced judgment. *Nun krisis estin tou kosmou toutou, nun ho archohn tou kosmou toutou eklebhe-thehsetai eksoh*, Now is judgment of this world; now the ruler of this world shall be cast out.

From my earliest ministry I have seen in this passage a very remarkable sermon theme.

4. Christ Looks Past the Cross to Victory.

Kagoh (*kai egoh*) *an hupsoithoh ek tehs gehs, pantas helkusoeh pros hemauton*, And I, when I am lifted up from the earth, shall draw all unto myself. What does this mean? Universalism? No. Consider all the connections. Hitherto Christ had sought Israel only. *Ouk apestalehn ei meh eis ta probata ta apolohtota oikou Israehl*, I am not sent except unto the lost sheep of the house of Israel. Matt. 15:24. Compare also Matt 10:5, *Toutous tous dohdeka apesteilen ho Iehsous paragailas autois legohn*, These twelve sent Jesus forth charging them saying, *Eis hodon ethnohn meh apelthehte, kai eis polin Samareiohnon meh eiselthehte*, Into a road of the nations go not aside, and into a city of the Samaritans enter not: *poreuesthe*

de mallon pros ta probata ta apolohlota oikou Israehl, but go rather to the sheep, the lost ones of the house of Israel.

But now, a world-wide ministry is opening. The seeking Greeks foretold it; the uplifted Cross is to open it. Lifted up out of the earth, he will overlook and over-leap all racial barriers, and by the lodestar of the Cross will fling out a mighty magnetic attraction over all the tribes of the earth—an *hupsokthoh ek tehs gehs pantas helkusoh*. But note, that he does not particularize, "all men," as of individuals; but *pantas* generically, all lands, all races, all nations, all peoples. And the outcome? *Idou ochlos polus hon arithmehsai auton oudeis edunato*, Behold, a great multitude, to number which no man was able, *ek pantas ethnous kai phulohn kai laohn kai glossohn, estohtes enohpion tou throneou kain enohpion tou arniou, k. t. l.* Rev. 7:9. The crowning day which Christ foresees!

This the correct interpretation of verse 32 gives a greatest theme, and one free from the pitfalls into which many leading commentators of an earlier day have blundered. There is no question of universal restoration at all at issue; it is the declaration of a universal offer of salvation after that the Cross is lifted up.

5. "Who Is This Son of Man?"

The last is the best! Here is the text for a supreme sermon indeed: *Tis estin houtos ho Huios tou anthrophou?* The dull-hearted crowds misunderstood his solemn, splendid declaration in verse 32. But they asked a question which, in larger meaning than theirs, goes echoing on down the ages; a question which every soul must meet, every messenger of the Christ ever be ready to answer: **Who Is This Son of Man?** Will you not give us, therefore, a noble Christological sermon on this text? [It may perhaps follow some such outline as this:

1. Int.—To know who any man was or is, we need

to learn his name; his background and connections; his character; his thoughts, ideals, aspirations; and the great things he has done in the world.

2. Theme: Answer to the Question: "Who Is This Son of Man?"

(1) The Name of the Son of man: *Kaleseis to onoma autou Iehsous, autos gar sohsei ton laon autou apo tohn hamartionhn.* Matt. 1:21. Also, His name shall be called Wonderful, etc. Isaiah 9:6.

(2) History and Relationships: The whole Epic of Salvation, from the Protevangelium in forfeited Paradise down to the fullness of time and the song of the herald angels! A glorious review and resume.

(3) His Character: Strongest, sweetest, tenderest, tenderest, humanest, Divinest, that man ever dreamed of on earth.

(4) His Thoughts, Ideals, Aspirations: All the best of all of ours with none of the weakness of any of ours; and radiant with the glory of God, the grandeur of Eternity!

(5) His World-wide Accomplishments. Tell the mighty story as best you can; paint the majestic picture with words of flaming eloquence; thrill the hearts of your hearers as you recount "What Hath God Wrought" by Jesus Christ his Son; yet will your noblest efforts fall far short. Thus great indeed is the fifth sermon theme now found.

A marvellous book, this Greek New Testament of ours! "Acres of Diamonds" in fact, where at every turn you may find new Crown Jewels! A mine of truth, in which nuggets of pure gold wait all along its gleaming galleries for all who have eyes to see; or hide just beneath the surface for them who know how to delve.

But all treasures found must be laid at the feet of the Crucified; for *akston esti to Arniou to esphagmenon labein tehn dunamin kai plouton kai sophian kai ischun kai timehn kai doksan kai eulogian.* (Vid. Rev. 5:12.) This offering we lay before Jesus, the Christ of God. Amen.

Illustrations

A Sermon Without Illustrations is Like a House Without Windows

Pearls for Preachers

WILLIAM J. HART, D.D.

GIFT LISTS

Psa. 94:7. "Yet they say, The Lord shall not see, neither shall the God of Jacob regard it."

We hesitate to receive gifts that we cannot in some measure repay. We feel that our dignity of personality is lessened if we play always the part of the recipient. We want also to be donors. Our hectic state of mind at Christmas arises from the fear that some one will remember us whom we have failed to remember. So we make our lists. We check them over and over again. If a gift is received for which a gift has not been returned we are chagrined. In New York City there is a

gift shop open on Christmas Day where those who have been caught unawares by the unexpected and unprepared for remembrance of a friend may make suitable return ere the day slips by. We are not so concerned about God. Unabashed we cry for blessing. Content with receiving gifts from him we refrain from returning them in kind. We say with the Psalmist of old, "God will not see."—*A. Ray Petty, D.D., in "Divine Multiplication."*

DO WE THANK OUR FATHER?

1 Chron. 16:34. "O give thanks unto the Lord; for he is good; for his mercy endureth forever."

Do we thank our Father, every livelong day,
For the silver shadows, for the sunlight gay—
For the sound of music, for the glowing sea,
For the stars that light the heaven's mystery?

Do we thank our Maker, every passing hour,
For each bit of beauty, for each gentle flower,
For the tender twilight, when the night is near,
For the smile that follows after every tear?

Do we thank our Teacher, with each swift heart-beat,
For the gift of fingers, for the gift of feet—
For our eyes, our hearing, for our lips and hands,
Or do we think swiftly that He understands?

We should thank our Father, simply as a child,
For his utter patience, calm and sweet and mild,
For the blessings scattered, over all the way—
We should thank our Father every livelong day!

—*The Christian Herald.*

TREASURES OF BLESSINGS

Psa. 21:3. "Blessings of welfare." (Moffatt.)

Some years ago a rich woman visiting in Detroit lost a very costly brooch. She said that her husband had paid thirty thousand dollars for it, and at that time such a sum for a single article of jewelry was seldom heard of. She advertised for its return and offered a liberal reward. The police were notified and search was made, but the brooch was not recovered.

Six years later, a woman, toilworn and humble, entered one of the Detroit jewelry stores and offered a brooch to be repaired.

"I should like to have another pearl put into this," she said. "I want to give the pin to my daughter for a graduation present. Can you match these pearls?"

The clerk took the brooch to the repair department. In a few minutes he came back with a startling announcement.

"Yes, madam," he said, "we can match those pearls for you; but it will cost you two thousand dollars for the single pearl required."

"What?" gasped the woman. "I thought I could get it done for two or three dollars."

"These are genuine and costly pearls," replied the clerk.

"Good heavens!" exclaimed the customer, "I've been wearing that pin for the past six years to hold my waist together."

An investigation followed. She was a washer-woman. On her way to work one morning, she found the brooch on the street. She thought it pretty, but had no idea of its value. She saw none of the advertisements for its return, and day after day she had been bending over the washtub with thirty thousand dollars worth of jewelry on her breast. To her, the trinket was of little value; and of little value it would have remained had she never entered that jewelry store.

We need to be reminded of our treasures and our blessings. None of us seems wise enough to know when he is well off. I have known libraries to be sold by ignorant heirs for just a few dollars, and later the second-hand book man received for a single volume more than he paid for them all.—*Edgar A. Guest, in "My Reasons for Being Thankful."*

"OUR LITTLE GIRL IS BETTER"

Matt. 15:28. "Her daughter was made whole from that very hour."

There's a strange feeling around the heart, and possibly a little mist in the eye when one reads that touchingly tender story told by Kathleen Norris in her beautiful little book, "The Fun of Being a Mother." The writer relates that she one day went to a country grocery store, and there found beside her a "small, demure, tired-looking little woman." This woman had preceded the author, and so when the clerk turned to the latter to serve her, she indicated the other woman. The clerk smiled, and the little woman said: "I'm waiting for him—I'm his wife. I came to tell him that our little girl is better."

For three days it had seemed as though this little girl of three, who had been seriously sick, could not get well. The girl was the baby, though there was also a boy in the family. Said the writer: "They told me how cute she was, and they both cried, and I did, too. She was just crazy about her daddy—she had natural yellow curls—as yellow as the label on that rolled-oats box—and she was a loving baby, just liked to curl up in your arms as long as you'd hold her."

The father stated that he knew as soon as he saw his wife come in that the child was all right.

Soon the husband and wife, as they linked their hands, walked away together, and went home to their humble cottage and the sick child. Then the writer added these words, which all parents will easily understand:

"It was the night a flier reached Paris, a great flood inundated several cities, outrages broke out afresh in China. Boys were shouting extras, but my little grocer and his wife didn't hear them. Their hearts were too humbly filled with joy and hope to need the outer world."

A HYMN FOR SEVENTIETH BIRTHDAY

Isa. 46:4. "And even to your old age I am he; and even to hoar hairs will I carry you."

It is no vain or passing whim
That comes to mind today;
But life's full cup whose dripping brim
Calls from our hearts a thankful hymn
For joys that last for aye.

God's mercies three score years and ten
Have flowed a ceaseless stream:
Nor has its richness lessened when
Its current slowed once and again—
Fulfilling faith's fair dream.

Childhood and youth joy shallow find
Mingled with noise and foam;
Maturer years leave such behind,
And aging days are yet more kind
To us while nearing home.

—*Albert Osborn, in the Methodist Review.*

MY THANKSGIVING

Psa. 103:2. "Bless the Eternal, O my soul,
remember all his benefits." (Moffatt.)

I offer thanks for just familiar things:
The ruddy glory of the sunset sky,
The shine of firelight as the dusk draws nigh,
The cheerful song my little kettle sings.

The woodland music of my giant pine,
The last sweet tokens that my garden yields,
The mellow tints upon the Autumn fields,
The far off misty mountain's purple line;

The sense of rest that home so surely brings,
The books that wait my pleasure, true and fine
Old friendships that I joy to feel are mine.
I offer thanks for just familiar things!

—*Alix Thorn in the New Outlook.*

FOCH'S MEMORABLE MESSAGE

1 Sam. 14:47. "And fought against all his
enemies on every side."

When Marshal Ferdinand Foch, who was
characterized by Sir John French as "the foremost
strategist of the Great War," passed away in
March, 1929, the Associated Press said: "The
magnitude of his military operations was stupend-
ous. He never would admit defeat." Then it
added:

"His memorable message to Joffre, the hero of
the Marne, when the overwhelming armies of
von Kluck were sweeping on toward Paris on
September 9, 1914, will ever remain a classic with
all soldiers. He said:

"My right is crushed. My left is in retreat.
I am attacking with my center."

THEY HAVE NO PACT TO SIGN

Ex. 23:1. "Thou shalt not raise a false report."
They have no pact to sign—our peaceful dead.

Pacts are for trembling hands and heads grown
gray.

Ten million graves record what youth has said,
And cannot now un-say.

They have no pact to sign—our quiet dead,
Whose eyes in that eternal peace are drowned.
Age doubts and wakes, and asks if night be fled;
But youth sleeps sound.

They have no pact to sign—our faithful dead.
Theirs is a deeper pledge, unseen, unheard,
Sealed in the dark, unwritten, sealed with red;
And they will keep their word.

They have no pact to sign—our happy dead.

But if, O God, if we should sign in vain,
With dreadful eyes, out of each narrow bed,
Our dead will rise again.

—*Alfred Noyes.*

GRATITUDE TO WOMANHOOD

2 Sam. 6:19. "As well to the women as men."

The journey over the Andes is sometimes inter-
rupted by being blocked by snow. However, we
were fortunate enough to get through without
interruption, as numerous snow-sheds make inter-
ruptions less than formerly. This railway, rising
to 11,000 feet, passes under "the Christ of the
Andes," which stands on the border line between
Argentina and Chile with the inscription upon it,
"Sooner shall these mountains crumble to dust
than the people of Argentina and Chile break the
peace which they have sworn to maintain at the
feet of Christ the Redeemer." We could not see
the statue, but could feel it, and were deeply
grateful to womanhood for it, for the idea of "the
Christ of the Andes" was suggested by a woman.—
*Dr. E. Stanley Jones in "The Christ of the Andean
Road."*

BLOOD FIGURES

2 Sam. 1:19. "The beauty of Israel is slain upon
thy high places: how are the mighty fallen!"

There are some few figures we ought never to
forget. When we confront national and inter-
national policies—war and peace and huge arma-
ments, let us remember these figures of the late
World War:

Known dead: 9,988,971.

Presumed dead: 2,991,800.

Seriously injured: 6,295,512.

Otherwise wounded: 14,002,039.

Direct cost of war: \$186,333,637,097.

Property loss of the war: \$29,960,000,000.—
Grove Patterson.

SENT ARMISTICE SERVICE DECORA- TIONS TO SHELL-SHOCKED VETERANS

Job. 34:6. "My wound is incurable."

After an early memorial service at Calvary
Episcopal Church in Utica, New York, on Armis-
tice Sunday in 1928, the flowers from the altar
were sent to shell-shocked veterans of the World
War who are in the State Hospital in that city.
There were twenty-eight of those men in the
institution ten years after the war ended.

This was a tenderly thoughtful act which was
done by the church for these unfortunate men
and one greatly appreciated by the hospital
authorities as well as by the veterans who under-
stood something of its significance.

Another church of the city (Bethany Presby-
terian), whose pastor and congregation are noted
for doing some unusual forms of service, sent to
these same unfortunate men a large bouquet of
chrysanthemums. These were prominently dis-

played at the party given by the hospital for the confined veterans.

While the dead are being remembered on all sides, it is well to think of those who are alive, but who sacrificed health and perhaps reason while following the flag of their country.

GARFIELD'S SONS

Psa. 44:12. "That our sons may be as plants grown up in their youth."

In an article on the "Health of Our Presidents," in the *Ladies' Home Journal*, Rear Admiral Cary T. Grayson paid a beautiful tribute to the fidelity of President Garfield, and closed by saying:

"The sturdy character of President Garfield, built up by the peculiar struggle and honest endeavor of his boyhood, was a finer legacy to his heirs than any material fortune would have been. He is survived by three sons, James R. Garfield, the lawyer, was a member of President Roosevelt's cabinet; Harry A. Garfield, the educator, was National Fuel Administrator during the World War under President Wilson, and later became President of Williams College. The third son, Abram Garfield, the architect, had an honored place in his profession and is a member of the National Commission of Fine Arts."

"SUN ON THE HEAVENLY HEIGHTS"

2 Kings 2:12. "And he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more."

John Sharp, a native of Halbeath, on the outskirts of Dunfermline, Scotland, was an earnest evangelist. His son, Thomas Sharp, a Scottish poet, has given us these arresting lines on the burial of his father:

"We lowered the body of our dead
Into the hollow ground
'Mid sheeted snow, while overhead
Sun shone from blue profound.

"Sun on the heavenly height; below
Earth's pallid fields and bare;
For us a winter world, but oh!
What spring welcomed him there!"

The lines of the poet, as he sings of his own father, will grip the heart of many as they think of their beloved fathers.

"MY DAD COULD FIX HER"

(A Son's Tribute to His Father)

Gen. 49:26. "The blessings of thy father have prevailed."

Forty-eight years had been spent in the service of the New York Central Railroad by William F. Beach, of Utica, New York; and then, at the age of seventy, he retired early in 1929. Most of the long period of his working life was spent by Mr. Beach in the round-house at Utica as a carpenter. His associates gave him an ovation on the night when he laid down his tools, and then something very interesting happened, for one of the men read a unique tribute to the railroad man. This was more deeply significant because it was written by the Rev. M. P. Beach, a minister of the Metho-

dist Episcopal Church, and a son of the railroad man. Railroad men everywhere will enjoy the poem, and as a tribute from a son to his father it is tenderly beautiful in its sentiments:

"From pilot to pump,
And from pump to tender;
From wheel base to sand box,
From bell cord to fender;

"Now it's a piston head,
Then it's a pin;
Sometimes it's a window red—
All fixed with a grin.

"Drive wheel or trailer,
Front end or back,
Whatever did ail her
From valve head to stack;

"Whether cross-head or cylinder,
Bell, port-box or truck;
My Dad could fix her,
And never get stuck.

"From band-saw to square,
From cab-floor to roof,
The repair man was there,
And never aloof.

"But, like the old engine,
When she no longer can roll,
So it is with the repair men—
They're removed from the scroll.

"One goes to the scrap heap,
Dismantled and broken;
The other walks homeward,
With a 'well done' spoken.

"With hammers and chisels, and squares and planes,
All laid away neatly in the tool chest with pains,
With bits, stocks and braces, chalk lines and laces,
Nail sets and levels and drills in their places;

"I withdraw from the scenes of my long years of labor,
I say 'farewell' to the boys, with lips all aquiver.
'God bless you, dear shop men,' is all I can say;
We've waited together the last time for our pay.

"Not many more years will I hear the shrill whistle,
My life hastens on to the gulf spanned by the trestle;
May the track before us, my brothers, be clear,
'Till we pull in all safe with the Great Engineer."

The storm of applause which greeted the reading of the poem was almost equal to the noise made by the shrill whistle of the locomotives in the neighborhood a few minutes earlier. The sentiments gripped the hearts of the railroad men as they were expressed in the appealing poetic form.

Young People and the Church

Plans for Working with Young People

Religious Education

THE SILENT INFLUENCE

At the very center of the circle that includes all possible good that can come from the Christian Church in a community stands the *pastor*. When conditions here are at their best, there is exemplified all that is noble, inspiring, and elevating in life, the *pastor* is accepted as the personal representative of the *Master* whom he is commissioned to preach.

I can see now one of these fine men at work. He knows that knowledge of Christian teachings and their correct interpretation is vital to his teaching and preaching among the young that surround him. He is, accordingly, scholarly in his tastes and he has that gentleness of speech and refinement of manners that we associate with those of scholarly and spiritual attainment.

But he knows that knowledge alone is not wisdom and that consequently memory alone is not the only phase of teaching the Christian way of life. He knows that knowledge alone is not wisdom in health, physical, mental, or moral, and health is a sacred thing. He knows that it is not wisdom in those things that make for an appreciation of all that is true, beautiful, and good. Knowledge is but the vestibule through which the child enters into these things of the spirit that make life more than an existence. He knows the need of an inner light that points the way to the intelligent personal and social conduct without which we cannot fulfill the hopes and aspirations of the Saviour for the children of men. He knows that knowledge is but the beginning of wisdom

and so he strives for that understanding through which comes the desire and the will to *do*.

Knowing these things, the Pastor never allows the means by which Christianity is taught to obscure the ends which it should serve. Hence, he refuses to think of methods as more than helps, and added years and promotions as more than sign-posts of progress.

The pastor has reverence for the personality of each boy, each girl, each individual, and he refuses to believe that the principle of mass production may be applied to Christian training as it is applied to the manufacture of automobiles. Because he does reverence each personality, he strives to know the temptations and the secret longings of each individual soul committed to his care. He has that inborn sympathy and love of people that make him desire to be a friend and comrade.

His confidence in the inherent goodness of people and their desire to choose the right rather than the wrong has never been lost because of betrayals and disappointments he has met. Having this confidence his whole approach to the tasks and opportunities of each day is positive instead of negative, inspiring and not depressing. Ridicule, sarcasm, and cynicism are foreign to his soul. Because only the strong and clear-sighted with faith in God can retain this spirit and hide the rebuffs beneath smiles and good humor, his life becomes a silent but forceful influence in molding for good the lives of those whom he touches.—Based on a lecture by Herbert S. Weet, Superintendent of Schools, Rochester, New York.

DISCOVERING LEADERS

William H. P. Faunce, D.D.

President Brown University

Text: "Unto one he gave five talents, to another two. . . ." Matt. 25:15.

America, we commonly say, means democracy. But what is democracy? We rejoice that the World War abolished a goodly number of kings. The pomp and circumstance of royalty has become unpopular throughout the world. But in getting rid of kingship, we may come under the domination of something worse. What is this democracy which seems to be in the ascendant in nearly all the leading nations of the twentieth century?

If I wanted to show any young man or woman today the meaning of democracy, I would ask him or her to read first of all Lincoln's Gettysburg Address and then Emerson's Boston Hymn. Those two historic utterances have crystallized the experience of three centuries on this continent.

Democracy, then, is freedom, not identity or similarity. Democracy does not mean levelling down, or levelling up, or any kind of levelling or

standardizing process. It does not mean that one man is as good as another, but that all men are good enough to help in finding out who the *best ones* are. A public school which produces in the course of ten years a few potential leaders of the state or the nation is far more democratic than one which merely enables thousands to read and write and cipher and to live respectable but stupid lives.

Boys and girls are no more alike in their ability to devise, administer, and create than they are in the color of their eyes and hair. When all men grow six feet tall all may develop the same brain power and the same heart power. "Unto one he gave five talents, to another two, to another one." Some of the timber that is floated down from the forests of northern Maine to the sea is made into the masts of seagoing vessels, some into chairs and tables and some into toothpicks. You cannot make seaworthy masts out of toothpick timber.

When Mr. Ford makes an auto, all the parts are

interchangeable; when Nature grows a flower, no parts can be interchanged; and when we grow men and women no two are alike or ever will be alike through all the ages. We do not mould human beings as we make silver forks and spoons by a heavy weight descending on the child and stamping child nature into some desired pattern. The children that give us the most trouble may be precisely those most worth educating. It is the top and the bottom of the class that are the most interesting and challenging portion of the school, precisely because those pupils decline to conform.

So democracy should not mean mediocrity. European lands have always distrusted America as the land where excellence is unpopular, and now America is happily beginning to perceive and criticize its own surrender to the fatal average. Our magazines are filled with self-criticism and our fiction shows us that a civilization which exalts a Babbitt or an Elmer Gantry has yet much to learn. The majority may easily become the mob, and the saving remnant be engulfed. In a republic there is constant danger that the least sensitive and delicate minds will dominate the situation and impose their standards on their superiors in discernment and character.

In the moving picture industry we have one of the greatest instruments for the possible education of the people ever devised. It may be so used as to bring all the famous cities of the world, all the historic shrines, all the inventive processes, all the leading personalities and events of our time before the eyes of the humblest worker in a New England factory or Colorado mining camp. And that agency of democracy has fallen largely into the hands of shrewd, unscrupulous managers who fear not God nor regard man. It has become in many quarters the means of coarsening the fiber, dulling the sensibilities, and weakening the conscience of the young people of America.

Happily another agent of democracy, the revolving disk for reproducing music, has fallen into better hands, and our musical records bring us not only the blare and vulgarity of jazz, but the finest symphonies and the sweetest voices of our generation.

Yet when we have a choice of pictures or records, frequently the spirit of a school or a college is such as to frown on the best and practically exclude it from presentation. In the house of a college fraternity I have seen two or three students who insisted that what they called "high-brow stuff" should not be heard and that only songs suited for the cabaret should be allowed. Recently, speaking at a certain college, I ventured to quote a sonnet of Shakespeare that has been precious to me for many years. At the close of the address as the assembly was dispersing, a shame-faced student showed me a copy of Shakespeare's sonnets which he carried in his inside pocket. He was reading it slyly in moments of leisure, but afraid to show it to his fellow students, who preferred the vulgar periodicals of the day. In that particular college the best was obliged to hide its

head. Then democracy becomes hatred of excellence, and that hatred is found today in many schools and clubs and churches of America. The great danger in our schools is that they may be geared to the capacity of the average child, and there is no such creature. They should be geared to the *discovery and training of leaders*, in the confident conviction that most of our children may lead in something, and that the discovery of the boundless varieties of human ability wrapped up in the most prosaic and unpromising children makes the daily task of the teacher an adventure into the infinite far more alluring than any expedition in hunting and fishing, a true voyage of discovery in realms of gold.

Democracy means, then, an equal chance for unequal minds. Every tree in the forest should have an opportunity for air and sunlight, and every human being is an unknown quantity, an X that should have a chance to become *X^{nth}* power. Democracy means the transcending of all distinctions of race, creed, occupation, or possession. When a school or college confines its pupils to the children of the rich only, it is forgetting what democracy is. But if it limits its students to the followers of one religious creed, or one racial origin, it is equally unAmerican. The supreme question about any student is not where he came from, but where he is going to, not who his father or mother were but what he, himself, is and may become. When we are, through the educational process, thus discovering and building men and women we need envy no engineer or architect in the world. We may feel as did the French artist, who used to wake up in the morning crying: "O what joy!—Another day in which to paint!"

We have a little story that I like to tell in Providence of the New England boyhood of one of our mayors of the city by the name of Patrick J. McCarthy. He was born a few miles from this hall in the city of Cambridge, a barefoot Irish boy, driving the cows each morning before breakfast to pasture. One morning he met a man of precisely opposite birth and training in every possible respect. Professor Charles Eliot Norton of Harvard University, Professor of the Fine Arts, one of the most delicate, one of the most fastidious teachers of his generation in the country. Professor Norton saw the barefoot boy driving the cows and said to him, "Can you read, my boy?"

"Oh, yes, I can read."

"What do you read?"

"Oh, the poorest of the daily papers, and a dime novel," fashionable in that time.

Professor Norton said, "Did you ever read a book called 'Oliver Twist,' by Charles Dickens?"

"No, never heard of it."

"Tomorrow morning I shall be walking this way again and I will bring you that book and I want you to read it, then come to my house next Saturday and report what is in it."

So the book was loaned, and the boy read diligently all the week, supposing that Mr. Norton did not know what the book contained and really wished to find out. The boy appeared and told the story with vivid, dramatic, Irish fervor, and another book was loaned, and another, then he got the boy into the grammar school, carried him through the high school, but the family said, "No college for Patrick." Those fads and frills they could not tolerate, but he did go through the law school, became one of the leading lawyers in my city of Providence, was finally elected mayor of the city and served with high honor and efficiency. On the morning of his inauguration as mayor, his first message was a telegram from Charles Eliot Norton of Harvard, saying, "I am glad at last my pleasant little Pat has come into his own."

Ah, that is the story of thousands of Americans, born with practically nothing, but coming into the sphere of the contagious personality of some man of large horizon and strong enthusiasm and rich experience. That is the educational process of thousands who are born low down in the ranks and have climbed to be leaders in the republic.

But if teachers are thus to have educational adventure, if they are to stimulate growth in pupils, they must be growing personalities themselves. Many a school system—unhappy phrase!—has stunted the teachers that it professes to train and has put a premium upon acquiescence, conformity and routine. Anything like originality or personal flavor or individual quality has been banished from some of our schools by the iron hand of a system which allows no free play to any man or woman. Yet when the graduates of any school come back for an anniversary or reunion, what do they talk about? Not the buildings, not the curriculum—always about the teacher. What makes a teacher interesting? The fact that something is now happening in the teacher's mind. He went to Europe last summer. He attended an

extension course in some university. He climbed a mountain and went through a storm at sea. He has mastered a new author in English literature. He has become all aglow through a new study of the stars.

The world is held back chiefly, not by bad men and women, but by good ones who have stopped growing. The most discouraging place I have ever visited was a certain normal school, where everything was arranged to repress personality and exalt system, and where teachers were sent out annually who were icily regular, splendidly null. Such a school often exhibits to the casual visitor a long row of apathetic faces immune to intellectual enthusiasm. If a teacher loves English poetry, or history, or chemistry, with unflagging appreciation, he will make her pupils love it by a happy contagion—even though he be ignorant of all the school laws of Massachusetts!

The teacher is, then, the agent of the state in preserving itself and creating its own future. Education is not a charity, it is a part of the national defense. Fewer submarines and more high schools constitute the best program for defending America. The most useful studies are not those dealing with bread and butter, but those removing from the mind of youth its prejudices, its distorted views of other nations, its racial and religious hatreds.

The true teacher has to deal not only with facts, but with values. Modern science, to which we owe so much, which has virtually created our present civilization, is necessarily silent concerning values. It can tell us how to construct an automobile, but not how to use it or in what direction to travel. The purpose and the goal of life, the aims and ideals of a democratic world—to explain these and make them alluring through the educational process—that is the adventurous calling and the indispensable function of the teachers of America.—*Journal of National Education.*

THE EXPANDED SUNDAY SCHOOL PROGRAM

Mr. Russell M. Bythewood, Director of Religious Education, The First Christian Church, Oklahoma City, offers the following discussion and plan in answer to the article on page 49 of the October issue of The Expositor.

The Expanded Program in the First Christian Church, Oklahoma City, has been conducted in our Junior and Primary Departments, for several years, and in the Junior High School Department for the past two years. We feel in this time, that this program has passed the experimental stage with us, and that it is quite an advantage over the old plan of one hour on Sunday mornings.

Below is an outline of the schedule in the various departments:

Primary Department—9:45 to 12:00. (Grades 1, 2 and 3.)

9:45 to 10:05, Departmental assembly for worship. Communion served the adult workers.

10:05 to 10:25, Classes for lessons and stories.

10:25 to 10:40, Assembly for fellowship, recog-

nition of birthdays, new pupils, etc. Departmental instruction (plans for future).

10:40 to 11:00, Recreation period for relaxation.

11:00 to 11:20, Classes for new stories, expressional handicraft projects.

11:40 to 12:00, Departmental assembly—stories told and dramatization.

Junior Department—9:45 to 12:00. (Grades 4, 5 and 6.)

9:45 to 10:15, Classes in recitation of the lesson previously studied in Church School and at home. During this period the class records and individual records are made.

10:15 to 10:45, Departmental Assembly for worship. During this period, in addition to the usual materials of worship, the Lord's Supper

is served weekly by two of the regular elders of the church presiding over the communion table, and boys in the department who are members of the church serving as departmental deacons. These departmental deacons are appointed for three months and have a chairman, one of the boys, who each Sunday, attends to the arrangement of the communion table, and the selection of the boys who are to serve that particular Sunday. At the appointment of each new group of deacons, they are very carefully instructed as to their duties and the reverence and order which they should have in the serving of the communion.

10:45 to 11:30, Classes. During this period the new lesson is studied under the direction of the teacher and any difficult passages are explained. Questions are asked and answered. Also, expressional handicraft projects are undertaken during the latter part of this 45-minute period and some very excellent work has been done. Each grade in this department has the same project, but these projects vary with the grades and are based upon the general studies the pupils have for each grade.

11:30 to 12:00, Departmental assembly. During this period stories are told by pupils and teachers; new hymns are learned; Bible drills and verse-finding contests (without awards) are held; a missionary program is given each month, and occasionally there are dramatizations.

We are emphasizing more and more the matter of pupil participation and leadership in the programs, even in the Junior Department, and we are encouraged by the response in this.

Junior High School Department—9:45 to 12:00.
(Grades 7, 8 and 9.)

9:45 to 10:15, Classes for recitation on previously prepared lesson. During this time individual and class records are made.

10:15 to 11:00, Departmental assembly for departmental church service. In addition to the usual materials of worship in the church services, again we have the Lord's Supper served weekly, as in the case of the Junior Department above mentioned. Following this, and the offering which is taken in the departmental assembly, the Director of Religious Education gives a sermonette, 15 to 20 minutes, each Sunday. We speak of this assembly as the Junior High School Church Service, and use such terms as hymns, sermon, etc., that will help to give the idea of church.

11:00 to 11:40, Classes for the study of the new in lesson and expressional handicraft projects, as the case of the Junior Department, though, of course, these projects are entirely different from the ones used in the Junior Department.

11:40 to 12:00, Departmental assembly with an expressional program along different lines from the worship program and church service. At this time the pupils have discussions, tell stories and learn to use worship materials. This

period is patterned somewhat after a Christian Endeavor, Epworth League or B. Y. P. U. meeting for this age group. In the Junior High School Department we have student officers and committees. Most of the work is done by the pupils, but, of course, under the supervision of the adult workers in the department. For our other groups Church School is from 9:45 to 10:45, followed by morning church service, 10:45 to 12 noon.

THE SUNDAY AFTERNOON STORY HOURS

The Sunday Afternoon Story Hour is gaining favor among teachers of young people as a specific opportunity for teaching *Life*. Some teachers are equipped to offer stories from personal experience, but those who wish to go beyond that range will avail themselves of the wealth of biographical material found in libraries and magazines.

Biographies particularly pertinent to public interest at this time, and therefore of interest to children, are those of

Thomas Alva Edison

Because of the 50th anniversary of his invention of the incandescent light, celebrated this year. Secure W. H. Meadowcroft's book, *Boy's Life of Edison*, and other current articles from your library.

Florence Nightingale

English hospital nurse. November is emphasized as Red Cross month, and posters as well as all types of publicity material will help to create interest. Laura E. Richard's book, *Florence Nightingale, the Angel of the Crimea*, will be of help to the teacher, and should be read by the pupils.

Theodore Roosevelt

Secure Theodore Roosevelt's *Letters to His Children*, written during a period of more than 20 years. The name Roosevelt is before the public at this time, one son recently receiving a prominent national appointment; one resting in a soldier's grave in France. November is Armistice month, hence the service record of the Roosevelt family will be of special interest. A book by Hermann Hagedorn, entitled, *Boys' Life of Theodore Roosevelt*, may offer a back-ground for a number of stories.

The leader or story-teller should encourage children to read all items pertaining to the stories announced. Daily papers and magazines are a never-ending source for items of this kind at the time of year when national and international interest is directed toward specific subjects.

Lists of books, subjects, authors, publishers, and prices, may be secured from the editor of "*Young People and The Church*," if you are interested in writing for them. Missionary stories should not be overlooked at this time of year.

A CONSECRATION SERVICE

The Rev. Robt. J. Black

This program for a consecration service of church school workers is very helpful. We have our service of this kind at the regular morning church hour, believing that it is of such vital importance that the entire church should participate in it.

This service is held each year at the beginning of our church year. We believe that this continuous assumption of obligations on the part of our workers has a great cumulative effect, and prevents stagnation.

Prelude—Consolation by Mendelssohn.

Call to Worship

Come unto Me, all ye that labor and are heavy laden,
And I will give you rest.
Trust ye in the Lord forever;
For in the Lord, even our God, is everlasting strength.

Invocation

O God, by whom meek are guided in judgment, and light riseth up in darkness for the Godly; grant us on this occasion to be guided entirely by Thy Holy Spirit, that in all our doubts and uncertainties, we may have the grace to ask what Thou wouldst have us do, that the spirit of wisdom may be given to us, that in our service we may glorify and honor Thee, through Jesus Christ our Lord, Amen.

Hymn

"Take my life, and let it be"

Scripture

2 Timothy, Chapter 2.

Anthem

Pastoral Prayer followed by Lord's Prayer

Offertory

Pastor (as Leader):

We are come to the beginning of another school year, filled with opportunity, responsibility, and service; we are on the threshold of another year of achievement. Realizing the importance of this task and the great challenge that it presents to us as officers and teachers, we come to this service this morning dominated by the idea of consecration; our powers, our desires, our plans, our hopes and our achievements, shall all be consecrated to Jesus Christ, our great Teacher. (Will the Superintendent please stand.)

Pastor (to Superintendent):

As the Superintendent of this school, to you is given the high privilege and responsibility of directing the work of the entire school, inspiring and guiding its activities; assisting its teachers and officers, of attempting in every way to make this school the best that you possibly can, for the glory of the kingdom of God. Will you accept this task?

Superintendent:

At the beginning of this new school year I do here publicly reconsecrate and rededicate myself and my abilities to the service of God in this community and in this school. It shall be

my aim to so conduct myself both within and without the school, that its highest aim—For Christ and His kingdom—may be attained.

Leader's Prayer:

Heavenly Father give unto this Thy servant, who has now (again) set himself apart for Thy service, a humble spirit, a courageous heart, a keen mind and a faithful life, in order that he may serve Thee and lead Thy people out into fields of ever enlarging service and bring many into the higher life through his devotion and Thy Holy Spirit. Amen.

Hymn—Junior Choir:

Lead us, O Father, in the paths of peace;
Without Thy guiding hand we go astray,
And doubt appall, and sorrows still increase;
Lead us through Christ, the true and living Way. (vs. 1.)

Leader (To the Principals of Departments):

To you who are the principals of the various departments is given the privilege of being the leaders in this work of our school in as real a sense as is the superintendent of the entire school. Without your assistance and cooperation his work would be greatly handicapped. You will act as advisors of the teachers, and with them carry out the policy of the school. Will you now consecrate yourselves to this high task?

Principals in Unison:

Realizing the high importance of our position, and the dependence upon us of much of the success of the school, and trusting in the Lord Jesus Christ for strength and guidance, we do here publicly consecrate ourselves to this work. We further promise to cooperate in every way possible, with the other workers, for the maintenance of those ideals for which this school stands and the attainment of this year's endeavor.

Leader's Prayer:

Heavenly Father, Thou who art the Giver of every good and perfect gift, give to these Thy servants, Thy blessing and Thy guidance as they strive to carry out Thy will through the operation of this school. May the love of Jesus Christ rule in their entire living, for Thy honor and glory, in His name, Amen.

Hymn—Junior Choir (vs. 2.)

Lead us, O Father in the paths of truth;
Unhelped by Thee, in error's maze we grope,
While passion stains and folly dims our youth,
And age comes on uncheered by faith and hope.

Leader (To Secretarial Staff):

To you who compose the secretarial staff of this school is given the very important work of recording the progress of the school. It will be a part of your task to keep in constant touch with every department of the school; to know the status and achievement of all the officers, teachers and pupils. This data will need be in

such shape that it may be available at a moment's notice. You are truly the "minute-men" of the school. Without you the school cannot hope to attain its highest efficiency. Will you therefore consecrate your talents, your time, and your office to the glory of God and His kingdom in this school?

Secretarial Staff in Unison:

We the members of this staff, realizing the difficulty and importance of our work, do here publicly consecrate ourselves to this high work and we seek the divine guidance and help that we may cooperate in all the work of this school.

Leader's Prayer:

Heavenly Father, Thou who hast set apart some of Thy children for one work and some for another, we pray that Thou wilt set apart these for the work that is theirs. Consecrate them, bless them, guide them that they may serve Thee to the best of their ability, being empowered from above, through Jesus Christ, Amen.

Hymn—Junior Choir (vs. 1):

O Master let me walk with Thee
In lowly paths of service free,
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Leader to Teachers:

Upon you teachers is placed the highest responsibility and the most vital task of all. It is for you and your work that all of these others are to strive to succeed. To you is given the privilege and the grave responsibility of the care and religious instruction of these pupils. Through your contact with them you will reveal your fellowship with Christ. All of the agencies of this church are at your disposal. Will you accept and through the grace of Jesus Christ, seek to fulfill this high calling that is yours? The future of this school and this church, of many future homes and untold destinies is in your hands. Will you accept this splendid challenge to service in the name and for the sake of the Master?

Teachers in Unison:

We, the teachers of this school, realizing our weaknesses, humbly acknowledge our great responsibilities and do publicly consecrate ourselves unto the service of the kingdom of Jesus Christ our Lord and Teacher.

Hymn—Junioir Choir (vs. 2) sung softly as a prayer.

Help me the slow of heart to move
By some clear winning word of love,
Teach me the wayward feet to stay,
And guide them in the Homeward way.

Leader (Will all the groups please stand):

Will each of you as individuals, and all as a group, now give diligence to present yourselves as workmen unto God that need not be ashamed, but strive to do His will in all things?

Group in Unison:

Trusting in the strength of the Lord and Saviour Jesus Christ, and promising to cooperate with each other, we do here publicly endeavor to do His will in all things, and to that end we do now consecrate ourselves.

Leader's Prayer:

O God, light of the hearts that seek Thee; life of the souls that love Thee; strength of the minds that receive Thee; from whom to be turned away is to fall, to whom to be turned is to rise, and in whom to abide is to stand fast forever; grant us now Thy grace and blessing as we here publicly dedicate and consecrate ourselves to Thy service, in the name of Thy Son, our Lord and Saviour Jesus Christ, Amen.

Hymn by the Entire Group:

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give—
With Thee O Master let me live. Amen.

Leader (Will the congregation please rise):

You have heard the obligations that these teachers and workers of this school have just publicly assumed; you will realize that these duties which are theirs are voluntarily accepted in behalf of your children and those of this community. Will you, therefore, promise to assist them in every possible way; through cooperation in the home, by your presence when possible in the school, and by assuming the financial burden that may fall upon you, to the end that the work of the kingdom of Jesus Christ be not hindered.

Congregation in Unison:

We, as members of this church and congregation, recognizing our debt of gratitude to these teachers and workers, do here and now publicly pledge ourselves to cooperate with them to the limit of our ability for the furtherance of the cause of the Gospel of Jesus Christ.

Leader's Prayer

Lord Thou hast heard these the prayers of Thy servants, Thou hast heard their covenant with Thee, grant unto each one the strength to perform what they have here publicly promised, through Jesus Christ, Amen.

Sermon—"The Challenge of Service." 2 Tim. 2:15.
Quartette—"Lead On, O King Eternal."
Benediction.

N.B. These various individuals and groups should be arranged in the front of the church in the order in which they appear on the program. When each group is addressed they will arise and remain standing until the next group is called for. If space permits it is far more effective for each group to come to the front, before the pulpit, as they are called.

The Homiletic Year---November

THE REV. WILLIAM TAIT PATERSON, D.D.

Armistice

Stewardship

Stir-Up Sunday

Thanksgiving

STIR-UP SUNDAY

The Christian year is drawing to its close. But it is not leading us to darkness and to doom. Rather it is leading us into light and triumph, toward the Advent. In another month the trumpet of God will sound high, and Christians should be alert, expectantly waiting for it.

In England the Sunday next before Advent, November 24, will be "Stir-up Sunday." It gets

actual present moral needs, the great crisis that may be waiting round the next corner for them, and the devils they are even now fighting.

Here is a paragraph written, it would seem, just for us preachers going into the work of this "stir-up" month. "The high office of the sermon is the creation, the nurture and the direction of Christian impulse. When you undertake to preach a sermon you set yourself the task of convincing the judg-



Rev. William Tait Paterson, D.D.



The Norwood Presbyterian Church, Norwood, Ohio

its name from the first words of the Collect appointed for the day, "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people!"

It is a good prayer and an appropriate name. Why should we not strive to "stir-up" our peoples' minds and hearts and wills, and lift them up unto the Lord? There will be more of Christ in Christmas this year if we prepare our people in the pre-Advent season.

Perhaps we might well "stir-up" ourselves, first of all, reminding ourselves of our high calling, of the importance and the urgency of our message. "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it." (Col. 4:17.)

For the good of my own soul and the comfort of my own heart and the arousing of my own spirit I frequently re-read the first chapter of Dean Brown's "The Art of Preaching" (Doran). It is entitled "The Significance of the Sermon" and I know of nothing to equal it.

He exalts the sermon. "The making and delivery of an effective sermon is not only the most conspicuous but the most influential single service the minister is privileged to render in the whole round of the week's activity." Because of this he will not let us lose sight of our congregation, the time they give that we may preach to them, their

ment, of kindling the imagination, of moving the feelings, and of giving such a powerful impulse to the will that this finer quality of being may find expression in finer forms of action. And we know from experience that in securing this high end the divine energy operates habitually and most powerfully through those vital truths which bear upon the development of spiritual life. The sermon embodying in living form some important portion of this truth is therefore designed to make men feel, and feel so deeply that they will resolve. It is designed to make men resolve and resolve so strongly that they will act. And the impulse which thus issues in action is directly begotten under the compelling influence of the truth by the immediate operation of the Spirit of Truth, who is the Holy Spirit, moving upon the moral nature of the hearer."

Here is another to write out and place on our study table where it will be seen during the preparation of every sermon we take into the pulpit. "We can imagine the Lord before whom we stand asking each one of us in searching fashion, 'Have you been preaching good sermons?' In case we really know what we are about the appropriate reply will not be 'Look at my barrel.' The appropriate reply will be 'Look at my people.' Look at

the size of them measured in terms of spiritual dimension! Look at the quality of them! Look at the splendid usefulness they show in those lives of service to which they have here been inspired."

First thoroughly stirred-up ourselves, let us then seek to stir up the wills of God's faithful people in the ways of service, stewardship, citizenship, world peace and thanksgiving. Then indeed the Church may pray for the Advent. "Even so, come, Lord Jesus!"

ST. ANDREW'S DAY

The story of St. Andrew furnishes good material for the proper stirring-up of the brethren, and the prayer meeting before his day, November 30, or even "Stir-up Sunday" itself, might prove a good opportunity to bring obvious and telling lessons from the saint's life and experiences.

Excellent help in the preparation of a sermon on the saint will be found in Hasting's "Greater Men and Women of the Bible" (Scribner); also in "The Glorious Company of the Apostles" by J. D. Jones, "The Men Whom Jesus Made" by W. M. Mackay and "The Inner Circle" by Trevor H. Davies (all three from Doran). Dr. Davies gives to his study of Andrew the suggestive title, "Religion and the Genius for Action."

ARMISTICE DAY

The opportunities of Armistice Day are many and important. The sacrifice of ten millions of men on land and sea and in air will never be held a little thing. Surely, in every pulpit in America those who kept the "rendezvous with death" will be honored.

We may bring to our people something of the prayer of Joseph Fort Newton: "At Thine altar, O God, we remember the heroism of men and the fortitude of women in a time of terror and trial; those who endured with valor, those who suffered with patience, and those who gave all, even the sweet blood of youth, for a better day. God of Mercy, let us not be carelessness or indifference to the guilty of the worst of all sacrileges—the waste of sacrifice. Move upon our minds and the minds of men everywhere, that a nobler spirit and a clearer vision may rule our thoughts and ways." ("Altar Stairs," Macmillan.)

We will work to ensure that they shall not have died in vain, and the increasing peace-mindedness of the peoples of the earth will give us many a theme.

"America First in Christian Leadership," or variations on such a theme, might occupy us November 3, the Sunday before the election. This is also "Temperance Sunday" and law observance pleas may well be made. It might be well, in speaking of Prohibition, to hark back to the years before the Eighteenth Amendment and remind our congregations just why America voted overwhelmingly dry. We forget so easily and so quickly! Let us recall the saloon and the backroom where the politics of a people were settled, where the real rulers of many an American city reigned. Let us recall the annex of the saloon, the dance hall and the brothel. Let us recall the

emptied pay-envelope and the underfed, poorly clad, slum-housed wife and kiddies. Let us remember that the return of liquor in any guise, government control or private enterprise, means the return of saloon conditions. It is inevitable. Liquor is uncontrollable. That is why there are serious difficulties in the enforcing of prohibition. Then drive home the increasing bank accounts, the increasing number of home-owners, the increasing fleet of pleasure automobiles, the increasing number of students in high schools and colleges. These things are not accidents. They accompany the abolition of the liquor traffic.

There is a little booklet entitled, "They Almost Had Me Fooled," published by the New Jersey Temperance Society, P. O. Box 253, Newark, New Jersey. Send twenty-five cents for a copy and you will have material for a dozen sermons. And they are all needed!

THANKSGIVING

Of course, we shall have a word to say this month as to the spirit and result of thanksgiving. Brush up on the old Puritan folks and their hardships and their gratefulness to God. Read over the epistles of Paul and notice how often he gives thanks, notice how he makes occasion to return thanks, notice how he urges the grace of gratitude on his readers. Dr. Harry Lathrop Reed, President of Auburn Theological Seminary, says Paul is the "thanksgivingest" man in the Bible! It would be a wonderful thing for the Church today to catch that apostolic spirit in large measure.

"Thanksgiving is a state of mind. The very word thank is only a slightly different spelling of the word think, and so to be thankful is literally to be thoughtful. When we think upon any subject the associated ideas in the mind flock around it to intensify and enrich it, until it becomes the glowing focus in the consciousness that fills the mind and warms the heart and may set the whole soul ablaze. It is by this process that when we think upon any of the blessings of life, however common or unimportant they may seem, they begin to gather interest and to kindle our emotions, until they fill us with a new and vivid sense of their worth, and we grow thankful for them." (James H. Snowden.)

John Foster once remarked of a certain ill-minded person that his memory was nothing but a row of hooks to hang grudges on. What of our memories and their store? Do we fill them with the slights and affronts of others, or with the blessings of God. Antigonus Doson was one of the old Macedonian kings and the strange surname Doson, meaning one who is going to give, was given to him because of the ease with which he made promises that were never fulfilled. No Doson is our God, the God and Father of our Lord Jesus Christ, but the giver of every good and perfect gift.

STEWARDSHIP

What a month in which to preach! Diligence in the Christian life; loyalty to Christ and to Country; the memory of the dead in war; seeking

after the things that make for peace; lifting up our hearts in gratitude to God—surely no man this month will complain of being “preached out!”

Dealing with these high themes, studying them, preaching them, we shall inevitably be led to speak of stewardship, stewardship of life, of time, of ability, of material things. “A Christian steward is a person who accepts the management for God of all possessions entrusted to him, acknowledges God as sovereign owner of all he possesses, and faithfully administers his life and possessions for the kingdom of Christ.” “Not one of them said that aught of the things that he possessed was his own.” Acts 4:32.

The Scriptural principles of Stewardship are set forth by “The Fellowship of Stewardship” as follows: 1. God is the owner of all. 2. Man is a

steward and must account for all that he has. 3. God's ownership and man's stewardship are to be acknowledged by devoting a definite proportion—the first fruits—unto the service of God. 4. All the rest—what is spent and what is saved—is to be treated as no less a sacred trust. It will be well without neglecting these principles to emphasize the larger truth that God owns the whole man, and stewardship is not discharged by the signing of checks, but demands personal service in some form or other. “Since God owns all things, animate and inanimate, we evidently are stewards of all these things—ourselves, our education, our influence, our Christian experience, our power in prayer, our property, in short, *all* included in our trust as “stewards of the manifold grace of God.” —H. A. Drake.

Great Texts and Their Treatment

THE REV. WILLIAM TAIT PATERSON, D.D.

“STIR-UP” THEMES AND TEXTS

The Hands of a Fool: “The fool foldeth his hands together.” Eccl. 4:5.

The Slacker In the Church: “How long are ye slack to go to possess the land? Josh. 18:3.

What Time Is It? “It is time to seek the Lord.” Hosea 10:12.

A Call to Heroism: “Go, stand and speak in the temple to the people all the words of his life.” Acts 5:20.

The Diligent Christian: “Never let your zeal flag; maintain the spiritual glow; serve the Lord!” Rom. 12:11. (Moffatt.)

Never Let Your Zeal Flag:

“Not slothful in business”—Authorized. Implications.

Business principles: Know your business; be ready to learn from anyone who can teach you.

Be alert: opportunities missed seldom return.

Decide promptly and yet thoughtfully.

Have courage: when you start, go through.

Would it make any difference if we sought to live as Christian folk as we work as business men and woman? Can these business principles be applied to task of living in Christ?

Maintain the Spiritual Glow:

“Life is not the wick or the candle. It is the *burning!*”—Baker Brownell. Russian pilgrims at Jerusalem securing sacred fire and seeking through rain and tempest and through stress of circumstances on the road to carry it back to Russia.

Why are we not more zealous in Church and life? The glow has died down.

Need of enthusiasm. Reporter on Bell's first telephone: “The man is clean crazy!” When Morse was striving to perfect the telegraph: “The fool thinks he can send messages from one state to another over a wire!” Now we are throwing the wire away! Lancaster, Ohio, school board refused

use of building for meeting to boost railroad because it was flying in the face of Providence to travel faster than fifteen miles an hour. Young British flier recently set record of 360 miles per hour.

Do we believe in Christ with an enthusiasm equal to that of the men who made possible the telephone, telegraph and airplane?

Serve the Lord!

The direction of our effort. Zeal and enthusiasm at work for Christ.

London Surgeon to Studdert Kennedy: “After all, the greatest of human miseries, the most deadly of diseases, is one we cannot touch with the knife or save men from by drugs.” “Do you mean cancer?” “No. We'll get that little devil yet. I mean boredom. There is more real wretchedness, more torment driving men to folly, or to what you parsons call sin, due to boredom than to anything else.”

The remedy: “Never let your zeal flag; maintain the spiritual glow; serve the Lord!” The power of a great Cause and a great Leader.

Over Against His Own House: “Every one over against his own house.” Neh. 3:28. (A.R.V.)

“One of the most exhilarating chapters in the Bible is the third of the Book of Nehemiah, where the story is told of the rebuilding of the walls of the city of God. Anyone who can read that chapter or hear it read without feeling the wind in his sails must be a man who has lowered and stowed away his sail and beached his boat and, from the point of view of the soul, has laid himself out to die. Such a picture it is of business, of cordiality, of brotherliness, everybody doing something and all with such zest that by the time you have finished the chapter you feel that you also must do something if in some profound and unescapable way you are not going to be left out of what you feel at the moment is the true procession through life.

The builders are so unanimous, too, so free from pettiness and jealousy, each one rejoicing in the other because depending really upon the other—that one wants to know how it came about that people, doubtless no better than ourselves, could, were it only for the occasion, manifest such friendliness and vigor and industry.”—*J. A. Hutton.*

Three great life lessons from the chapter.

The Demand for Decision and Action:

Walls of Jerusalem in ruins for many years. Zerubbabel built temple. Ezra restored and enforced law. But walls lay broken and burnt and waste.

Half-hearted attempts. Committee appointed! Resolutions! Magnitude of the task. Opposition.

Then came Nehemiah! “The walls will never be built until someone builds them!”

Response: “Let us rise up and build!”

The Power of Cooperative Effort:

A great lesson in team-work. “The people had a mind to work.” 4:6.

Families and groups accepted definite portions of the task and went to work. Not all same sort of task. Conditions differed. Some corners prominent; some obscure.

But all tackled in spirit of cooperation. Each job was essential and therefore of first importance. If “tower of the furnace” or “manure gate” left unfinished, the whole task unfinished.

Group who refused task. “The nobles of the Tekoites put not their necks to the work of the Lord.” Common folk of the Tekoites did their share gladly, but the nobles—! Beneath their dignity to take orders!

In the story of a willing and sacrificing body of citizens and church folk, this group is pilloried for all time as thinking themselves too high and mighty to join in common task! “Put not their necks!” The picture of oxen pulling.

The Need of a Sense of Personal Responsibility:

“Everyone over against his own house!”

The all-important lesson. Nehemiah in Shushan feels responsibility for conditions in Jerusalem. Priests in temple chambers feel responsibility for wall passing temple. Household heads feel responsibility for wall over against their own homes.

Selfish? Perhaps, but common good was served. Many times realization that our own homes or our own folks are in danger is the prod needed to stir us to action. These wall-builders building opposite their homes would do a good job. If the wall held their homes were safe and so were their neighbors’.

Transfer all this to church life, our own church life. Think of it in terms of our own church life and program.

Andrew the Patron Saint of Scotland: “One of the two which heard John speak, and followed Him, was Andrew, Simon Peter’s brother.” John 1:40. Patron saints: George—England; Patrick—Ireland; David—Wales; Denys—France. Scotland and Russia adopted Andrew. Tradition says that somewhere between fourth and ninth century St. Regulus brought an arm of the apostle to St. Andrews in Scotland.

Andrew, the Disciple:

A disciple of John. First to have the Lamb pointed out. John 1:35f.

Brought his brother Peter to Christ. John 1:41f. Associated with Philip in feeding the five thousand. John 6:5j; and in bringing the Greeks to Christ. John 12:20f.

Character: A simple, kindly man, with the courage of his opinions. Eager to share his privileges in Christ. Ready to efface himself. The first home missionary and the first foreign missionary!

What Andrew Found:

He found the Christ!

Great moments in history. Pelasgian settlers on the Tiber, establishing the foundations of Rome. Columbus watching the shores of Europe disappear.

Here first disciple beholds Jesus Christ! Bethsaida no more; boats and nets put away. Greater seas to sail. Cities to conquer. To lay his ashes in alien soil. Great churches to be named after him. Kingdoms he knew not to make him tutelar saint.

He found his brother!

First, physical finding to tell glad news.

A second finding in Christ, a spiritual. Andrew found a new Peter, even as Christ. We never really know our brethren until we know them in Christ, in their high moments.

He found himself!

Peter was to lead the apostolic band. Andrew just missed getting in first three. But Andrew was taken up with Christ. He never saw himself as a second fiddle. He saw only Christ and served Him.

The Message of Andrew:

The re-discovery of Christ as the Inspirer and Director of Life.

The needs for Andrews in the Church today.

“Whenever Andrew appears in the Gospel narratives he is represented as a “doer of the deed.” He was a lover of decisive action and constantly pursued the fugitive idea until it was embodied in some form of service. He rarely dreamed, his eyes did not search the heavens—he would no doubt have been greater had he known the wider searchings of the intelligence and sympathies—but the challenge to action found him constant and eager. Others saw more, but not one of his companions passed from truth to action with greater ease of transition than Andrew. . . . Great as is our need of a “John” today with his cloudless view, not less urgently do we need Andrew with his ready movement towards action. We know so much more than we dare translate into action. . . . Our breakdown is in the region of the Will, not in that of the Understanding.”—*Dr. Trevor H. Davies.*

ARMISTICE DAY

Some Better Thing: “God having provided some better thing for us, that they without us should not be made perfect.” Heb. 11:40.

Joseph Fort Newton visited the battlefield of Arras. He looked out on the trenches and the

tangled masses of barbed wire. He saw no tree, no house. There was nothing left standing. There were piles of rubbish and brick that once were happy peasant villages. There was the litter of war, broken weapons, bits of garments, helmets, dugouts, shellholes. And there were the little military cemeteries. As he looked the word that came to mind and heart was the word of our text.

This was the same thought in the mind of Lincoln at Gettysburg. "It is for us the living—!"

The Task of Americanizing America:

The founding of the republic on principles of law and liberty.

The degeneracy of today. Liquor. Industrial strife. Racial hatreds.

World Leadership in Righteousness and Peace:

Winning the Peace!

The League of Nations. "The real democracy of the League lies in the fact that any decent man or woman can sit in the gallery. . . . You can see any treaty you like at the League free of cost. . . . Three hundred and thirty treaties have been registered in three years."—*Grenfell in the British Weekly*.

The Christianizing of the World:

The Gospel to sweep through the world.

Organizing the regenerating forces of the Gospel for social ends.

In the trenches outside Verdun. Three German attacks had been beaten back at dreadful cost. Seemingly none but dead and wounded in the trenches. French sergeant half-blinded with his own blood, saw a fourth gray-green wave sweeping on. He screamed an order, "Déboute, les morts! . . . Stand up, ye dead!" The seeming dead manned again the trench and again beat off the attack.

Complacent America may well heed that cry!

A Call to Remembrance: "I have considered the days of old, the years of ancient times. I call to remembrance my song in the night." *Psa. 77:5, 6.*

Memory has been called the conservative faculty. It conserves for us the past with its hopes and disappointments, with its joys and its sorrows. It gleans the harvest of the years in the field of past enterprise. Memory, if we will use it, can help us greatly in the present and in the future. It is able to brighten our hopes, fire our ambition, nerve our arm.

The return of the year brings day after day that is more than a date on the calendar. This morning is such a day. Outside the Hotel des Invalides in Paris stands a big railroad car, the most historic railroad car in the world. You look inside to see a big table surrounded by strong chairs. Around that table men in those chairs signed the document that ended a war whose consuming flames swept from one nation to another until all the world was on fire. Across the broad side of the car one reads the words, "The car in which the armistice was signed, November 11, 1918."

What shall we call to our remembrance today? Surely first and foremost we shall recall the boys

we sent "over there." Let us visit our graves and lay there a wreath of remembrance.

"O valiant hearts, who to your glory came,
Through dust of conflict and through battle-flame,

Tranquil you lie, your knightly virtue proved,
Your memory hallowed in the land you loved."

Some of us are glad to recall service that was rendered in those awful years, service that was worthwhile, that indeed was vital. We sold bonds, we knit sweaters, we rolled bandages, we canvassed welfare funds, we served in canteens, we spoke, we entertained. Fine, patriotic service and it helped greatly.

But let us today put that behind us and remember the stern, hard, cruel fact that wars are won by men who venture their lives in high places, won at last by men who die. Not with fountain pens dripping ink, but with guns flaring death; not with coffee urns but with bayonets; not with movies but with living men, wars are won.

It is harsh, it is cruel, but it is true. Armistice Day might better be wiped off the calendar if we are to forget those little white wooden crosses, row on row, that mark the resting places of our 60,000 dead and the millions of dead of all the nations.

Let us stir up our minds also to recall the things for which we fought, the high idealism with which we entered the war. "The right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts, for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other."—*President Wilson*.

One other thing this day may well recall to us, and that is the fires that burned on the altars of our churches. There were many of us who could not have gone through those days without the ministry of the church. The great leaders were to be found in the church in those days. Sir Douglas Haig in all the stress of those terribly dark days in March, 1917, when, as he said, "Our backs are to the wall. We must fight every man where we stand." In those doubtful days Sir Douglas was to be found in the services conducted by the chaplain. Many a time Marshall Foch was found kneeling before the Cross in some humble parish church. So our own American leaders. Said General Lejeune to some marines on the Sunday following the Armistice, "I should think you men who have come through so much would want to be in church thanking God."

On this day of remembrance let us turn our hearts back to God, who saved us in those dreadful

days. Let us remember the men who fought and the things for which they died. And let us again highly resolve that, under God, America will never again permit the inflamed ambitions of men, lusting for power, to set the world afire.

The Human Side of the War:

"War cemeteries cast a spell upon me; and none so much as the British war graves on the Mount of Olives. Yet no monument of glory stirs my imagination like a scene in the little hotel in Suez, Egypt, where I met an elderly British clergyman and his wife, who make annual pilgrimage to that distant and unlovely spot because their only son lies buried in the war cemetery nearby. They do not parade their grief, for they are British, and they do not talk to strangers of their mission and their memories and of their buried hopes and deathless affection. In their dignity there is something almost austere. But year by year they go together to the grave that represents their love and pride and patriotism and grief. That is what the war has meant to many millions."—*W. T. Ellis.*

"It is a curious thing that although loud-voiced nationalism is looked upon as a virtue yet even a whisper of internationalism is sometimes regarded as treason to one's country. Is there any reason why the general family of mankind should not be united in peace and friendship throughout the world? We have got to share the world with other people, and it is much better to live in friendship with them than to be always driving knives into other people and shooting and killing them with guns. What is not right between individuals is not right between nations."—*Viscount Allenby, Conqueror of Palestine.*

The Cost of the War:

The cost of the last great war, \$400,000,000,000, would have provided a comfortable home, it has been said, for every family in at least ten countries of the world, or a \$2,500 house erected on a five-acre lot, furnished with \$1,000 worth of furniture, for every family in the United States, Canada, England, Ireland, France, Wales and Russia, and would have given a \$500,000 hospital and a \$10,000,000 university to every city in these countries of over 200,000 inhabitants. Even then there would have been money left over.—*The Cincinnati Enquirer.*

The Unknown Soldier:

The inscription on the tomb in Westminster Abbey reads: "A British warrior unknown by name or rank. They buried him among the kings because he had done good toward God and toward His house." (See 2 Chronicles 24:16.)

The Real Cost of the War:

Ten European nations engaged in the World War show a potential loss in population of 35,320,000 since 1914, according to a statistical research conducted by the Society for Studying the Social Consequences of the War, of Copenhagen, made public by the American Red Cross. Causes of the abnormal falling off in population were attributed as follows: killed in war, 9,819,000; deaths due to augmentation of mortality, economic blockades, war epidemics, 5,301,000; fall in birth rate due to

mobilization of 56,000,000 men between 20 and 45, 20,200,000.—*News Item.*

THANKSGIVING

Thanksgiving to God for God:

"Gratitude for the gifts of God does not take the place of joy in the very fact of God himself. The visible goodness of his gifts may sometimes grow cloudy, but it is never necessary for the Christian soul to be cloudy regarding his own reality and character. A sorely tried man once settled that for himself by saying that though God slew him, he would still trust in him. God is greater than his gifts; he endures even when they are withdrawn.

"His overruling power is ground for constant thanksgiving—that he is a governing, controlling God. . . . Let all men who carry any concern for the state or church give thanks for a ruling, almighty God in whose hand are the deep places of the earth.

"The righteousness of God calls for human gratitude. The final calamity that could befall a moral being would be to find himself in a world without morals. Recent years have shown in many cases what it means to a man to accept a philosophy that denies fundamental ethics. . . . Righteousness is of the very nature of God. . . .

"Out of the welter and chaos of world confusion, order will come in the future as it has come over and over in the past. The kings of the earth may set themselves and take counsel against God and his Anointed, and for their own little day they may seem to take the field, but as the long processes of God unfold the kings are forgotten, and their small schemes become a tedious story for school-children, while the tremendous enginery of righteousness goes on. That is the biggest of all causes for thankfulness on Thanksgiving Day or any other."—*The Continent.*

My People Doth Not Consider:

"We were on the march through Luxembourg on a November Sunday when a crowd of us loitered beside the road, revelling in the quiet and lovely serenity of the sheltered countryside. The Second (Division A. E. F.) had gone through the twenty-eighth of May at Chateau-Thierry, through Soissons and the Argonne, through Saint Mihiel and the Argonne, Meuse. We had charged up the Lookout Mountain slopes of Mont Blanc under the fire of the enemy guns. We had fought in the last Verdun battle. From March until November we had gone forward without rest, sometimes going without sleep for seventy-two hours. Now, victorious, in the enemy's country and in peace, we rested.

"Suddenly a motor car swung around the turn of a little church. In front of us it came to a sharp halt. We sprang to attention as General John Lejeune, commanding general of the Second, spoke. "Who's your ranking non-commissioned officer?"

"I am, sir."

"Why aren't you all at services?"

"We had no answer. No one had even thought to go.

"How long have you been in this Division?"

"Since it was organized, sir."

"I should think that any one who has gone through what you have, and come out of it, would want to thank God."

"Come to think of it, we did. Without a word we went down to the little church. There, remembering the men who had started out with us and who would not go back with us, we gave our thanks."—*Allen C. Rankin.*

STEWARDSHIP

The Unobserved Observer: "Jesus sat over against the treasury, and beheld how the people cast money into the treasury." Mark 12:41.

Cost of Living:

A former musical-comedy star asks the court to make her rich ex-husband (rich by inheritance) dig up for her "maintenance and other necessities." Her lawyer rates these expenses by the year as follows: Clothes, \$18,000; automobile, \$4,000; rent, \$6,000; food, \$5,000; entertainment, \$5,000; doctor, \$2,000; dentist, \$1,000; dancing and music, \$4,000; grand total, \$45,000. As far as the reports go, he kept his face straight while he said it.

The experts claim that it costs about \$2,500 a year to raise a good family in this country. This one lady, therefore, costs as much as eighteen families!—*Colliers.*

Providing For One's Own: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

Paul writes to Timothy regarding parish problems. The care of the dependent. "If any provide not for his own . . . he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.)

That was the family group. Paul carried principle into wider relationships. Here in this chapter it is the church and its work. Dr. Jowett says the fifteenth chapter is the springs; the sixteenth opens with a glimpse of the river. The great truths of the Christian religion, these stupendous facts, are the source of the Christian life. Out of these truths fully grasped comes the Christian spirit of generosity and fellowship, of sacrifice and love.

Today without apology I come to our church family to talk of our family budget.

The Aims of Our Church:

(There may be a brief sketch of historical background of local church, a word of appreciation of earlier workers.) We are their heirs, not only of building, but of purposes and plans. Purposes and plans that have grown greater, as they ought to grow greater, with every passing year.

Our own building-up in the faith. By worship, work and fellowship.

The evangelization of our community. More than 32% of all Presbyterian, Northern Baptists and Methodists failed to obtain a single convert in 1927. Presbyterians with 9,299 churches had 3,269 that added not one on confession of faith. Where do we stand?

The training of next generation.

The Budget of Our Church:

These aims cannot be attained without money. What is our standard of giving? The New Testament standard is found in our text.

(Here there might be a discussion of the church budget, showing its divisions and intents.)

The Literary Digest, March 10, 1928, published some items of giving in a church in Montclair, New Jersey. There are 408 families in the parish, and 145 families contribute nothing. There are 431 automobiles in the 408 families.

"Forty families pledge per year less than the cost of one tire.

"119 more families pledge per year less than the cost of two tires.

"Five families pledge per week just the cost of two packages of 'life-savers.'

"Seven more families are happy to contribute per week the cost of one soda.

"28 more families estimate the Church's blessings per week equal to one admission to a Montclair movie (if one sat in the balcony).

"46 more families prize their religion in terms per week less than half a pound of candy.

"22 more families are content with a weekly gift of the cost of two and a half gallons of gas. How far will the car go on that?

"51 more families count it a joy to subscribe per week a sum equal to what many men spend for smoking in one day.

"49 more families are satisfied with a weekly pledge of the amount spent for one luncheon at a moderate-priced restaurant.

"Why go further? Oh, yes. 145 more families have pledged nothing, their church membership being totally carried, their church dues entirely paid by others."

(While explaining that there is nothing personal in all this, it opens the way for an analysis of the pledges in the local church—so many at 25c per week, so many at 10c, etc.—and an urging of the need for an increase.)

If I Forget Thee, O Jerusalem. Psa. 137:5.

The Man of the Psalm:

A home-keeping man in exile.

A patriotic man in captivity.

A church-going man deprived of the privilege.

Our Valuation of the Church:

Suppose we found ourselves utterly deprived of church privileges, no radio, no substitute, what value would we place on it?

How shall we judge values? By effort, time and contribution given to the church!

How much effort do I make on behalf of the church?

How much time do I spend for the church?

How much money do I contribute to the church?

What Church Offers:

An investment of time, effort and money; in other words, an investment of life.

The world-wide program of the church.

Our youth. Christian education.

Christianizing America. Home missions.

Great world-wide vision and task.

(Close with discussion of local church budget.)

Sermons

Bought at a Price

(An Armistice Day Sermon)

REV. JAMES M. BINNS, M.A.

... Ye are not your own ... ye are bought for a price. ... 1 Cor. 6:19, 20.

I can imagine some of St. Paul's Corinthians, when they heard this read, saying to themselves, "Not our own? What does the man mean?" No doubt some of them were genuinely surprised at this declaration, and we too, should be surprised if we really thought right into what it means. We are so used to thinking of ourselves as owning this or that (even this and that—and many other things) that we do not understand that, living in a world made by God (nay, which is the vesture of the Almighty) no man owns anything. We do not understand that we do not own even ourselves. Whatever you may think of—it does not matter what—the ownership of it, in its origin, can be traced right back to God. A favorite possession nowadays is a motor car. Every single scrap of material in every car in the world was made by God and is His alone. True, men of skill designed those cars and other men of skill put them together, made the material God gave them into the shape of motor cars; but whence came that skill, if not from God?

You will see this in relation to anything you choose to think about, if you carry your thinking far enough, if you do not stop thinking too soon. God is the only Owner in the Universe; and St. Paul was quite right. We are not our own. We do not own even ourselves. No, even the man (if there be such a man) who, whether by his own choice or his misfortune, has no single thing in the world, not even that man owns his self. St. Francis who divested himself of all his possessions, least of all men was owner of himself. For we are bought with a price.

Bought By Human Love

Consider, first, that each one of us is bought by our mother's travail before our birth. Even before that, sacrifices had been made for us. We enter this world not our own. Then as our lives develop, as we grow up, we are constantly being bought by our parents' love, by that of our kindred and of our friends. It is perfectly true that where there is real love there is never any thought of sacrifice; but there is sacrifice. That they might do their best for us, that they might give us a freer and fuller life, they denied themselves much. They labored, cared, prayed sometimes wept, for us. We were bought by them at a price. And that is true of all human relationships, whether of family or of friendship; it is true of all human relationships where there is any real love. We are bought by all who love us, bought (very often) by the untold price of their pain and agony; and we are, as we give love for love, less and less our own.

Today is dedicated to Remembrance—"Let's we forget." It is a good thing that we should

have these days which are different from every other day, days that may be a sacrament for us, days which will bring us into closer touch with the things that are unseen and eternal. But it is only good if these days are truly sacramental, if they are sacred to us; and not merely sentimental. If they are days when we let our feelings come to the top, when we think only of what we have suffered, when we take that perverse pleasure in pain which it is possible for us all to take—if these days are merely days when we are sorry for ourselves, then we had better far not have them.

And there is a real danger that on such days we shall think that it is only the past and not also the present and the future, that is to be remembered. There is real danger that gradually the Cenotaph will become really a Centoaph, a memorial as empty of real meaning as any Crimean memorial was to the older of us before the war. There is danger that our hat-lifting, our bows, our silences may become snares and delusions; that our honoring of the dead will become a dishonoring both of them and of ourselves, if every time we remember them, we remember not also the living and those yet unborn, those who are in this world condemned to the despite of our carelessness, and those who, coming into the world may be damned by us before their birth. Growing up amongst us now, almost young men and young women, are those to whom the Cenotaph does not recall vanished hands and voices that are forever still. It is for us older folk to see to it that the Cenotaph and that Remembrance Day remain forever sacred and sacramental; it is for us to remember the Calvary of our times; and to remember for what purpose millions of our brethren died, millions of women's hearts were broken. Our remembrance will be empty; it will be worse than vain; our remembrance will be a blasphemous mockery; it will be the self-damnation of our own play-acting souls, if we remember only the past.

Remembering the Future

Tonight, I beseech you, remember the present—remember the future. For we have all been bought at a price, and we should not give that which is holy—ourselves which are not ourselves—to the swine of indifference, of selfishness, of ease and comfort, and a quiet life. God watches us to see what we shall make of the precious thing that is ourselves. We have all been bought at a price—at a price that was expressly paid that it might never have to be paid again; and upon all of us now living, because of the heroic valor of our dead, of the even more heroic valor of our mutilated, blinded, shattered living—upon us, because we have been bought at this price, and at the price of women's heart's blood—upon us lies and will ever lie the dreadful responsibility, which we bear before God, of seeing that the payment these men and

women have made and are making for us shall not have been an empty speculation and a vain outpouring of unfinching love. Call to your remembrance that they gave their deaths for our lives. Call to your remembrance what they gave. Some, it is true, gave because they must, because they were forced to do so. Still they gave. I remember that a friend of mine who went through the war told me that the most horrible thing he had seen (and he had had his full share of horrors) was the execution of a deserter. It was a young fellow whose nerve had twice broken under the strain of the terrors of war. They brought him out one grey morning, in a French farmyard, and sat him on a kitchen chair; they blindfolded him and pinned a white disk above his heart; and then they shot him. A twitch, a lurch—and the coward was transferred from man's unmercy to God's mercy. That man—that young fellow—shot at dawn, paid a price for you and me. He had been thrust by you and me into a hell for which he had not the endurance needed. He paid—for us. Those who condemned him—paid for us. Those who shot him paid—for us. His mother and his father paid—and are paying—for us. You do not imagine, do you, that those who condemned and those who shot that man did it with no feeling? And if they did, then they had paid all the bigger price in their own souls, for us, before they could have been so callous. Which of us could do such a thing, unfeeling; or do it at all? Yet it had to be done; the stern, pitiless necessity of war required that this price should be paid, paid by the deserter, paid by his judges, his executioners, paid—for us.

Not "Lost," But "Given"

Others gave—most of them royally and with a high determination; few perhaps with a laugh, many with a redeeming purpose. They gave—nine hundred thousand of our youth—nine millions of the world's youth—gave their lives. Countless thousands are yet paying the price for us in their shattered lives; countless millions of women's hearts are darkened that ours might be lightened. In this spirit they gave: there was a Poilu who had to have his arm taken off. "I am sorry," said the surgeon to him, "that you have had to lose your arm." "I have not lost it," he replied. "I gave it." Others gave even more than an arm. Some gave their limbs, some gave their eyes, some gave their comeliness, so that they live now in a horrid disfigurement that would make you and me sick to see it; some gave their reason; and of such there are six thousand today in the lunatic asylums of our land. It is the same in all other lands.

Nor—as I have reminded you—was it they alone who paid the price. I doubt even if they paid the heaviest price. Think a little of this on Remembrance Day: Women laid down their lives. Edith Cavell paid for you and me to see that the only patriotism worth having is the love of Pater Noster—our Father. Countless mothers (fathers, too, of course), sisters, sweethearts, gave days, weeks, months, years of slow agony; and the breaking of their hearts. They gave their tears; and they gave their railway station smiles; and then their

tears again. They gave the slow, slow breaking of their hearts; they are giving now (some of you here are giving now); they gave forever broken lives. Young women were forced to give the stultification of their great creative love—there are homes that have never existed, that they have given; cradles that never shall be. And even little children gave; they, too, were forced to pay the price; they are paying it now; they will go on paying it. I heard last Armistice-tide of a little girl whose mother and brother were killed in an air raid. That little girl has ever since been in a lunatic asylum.

"... Ye are not your own . . . ye were bought for a price . . ."

When we think of that price, when we start to reckon up what never can be reckoned up, I wonder if ever we can ourselves pay a tenth of what is due from us. If we got down on our knees and remember, shall we not find our hearts breaking under the strain of the marvel of the price that has been and that is being paid for us?

"... Ye are not your own . . . ye were bought for a price . . ."

I bring to your remembrance these things, not that your hearts may be harrowed, still less that you may indulge yourselves in the luxury of a grief that is vain and nerveless. Let us remember these things that, our hearts being purified with sorrow and repentance, they may be filled with love that is real. I bring to your remembrance these things that you may the more truly and deeply understand that you are bought—by Christ; and that, understanding whose you are, you may freshly and more fully than ever surrender all yourselves to Him. You came into a world that had been bought by Him. Whether the world recognize it or not makes no difference to the fact, but only to the world's attitude towards it.

Let us concern ourselves not with the "world," but with ourselves. Often enough we have forgotten that this world has been bought at the price of Christ's Passion, which is the image of God's Invisible Passion. That is true, isn't it? Often enough we have forgotten that; and so we have desecrated His sacrifice. But our forgetfulness makes no difference to the fact. It makes just this difference, that, being forgetful, we are taking our side with Ananias and Caiaphas, and Pilate; and perhaps even with Judas himself.

A World Bought by Christ

The fact remains though all mankind refuse to allow it. We are living in a world bought by Christ, His by the right of the Passion of His love. The mere calendar of history marks it—"B.C." and "A.D." And if you read the history of Christendom-in-the-making for two thousand years, you will find two things indelibly stamped upon it. First, you will find that all that has been good and great and true in that record is traceable to Christ. Second, you will find that all that is bad and mean and false has been, and is, due to the fact that men and women of all races, nations, classes, creeds have forgotten that this world has been bought by Christ. Had we remembered before the war the

price He paid, the price of those four years which today we are remembering would not have had to be paid. That chair is empty, that man goes lame, that other is disfigured, blind, that widow is married to grief and loneliness, that young woman is divorced from all possibility of true self-realization, that orphan grows up unfathered, and perhaps unmothered—because we of His Church refused to be bought by the Price of the Passion of the Love of Christ.

We are bought by Him. We are bought—not from an angry Jehovah. We are bought—if we remember that we are not our own—by Christ for a Loving Father. "God was in Christ reconciling the world unto Himself." Mark you, not "Himself unto the world." "God so loved the world that He gave His only begotten Son . . ." Christ so loved the world that He gave Himself. Yes, and God so loves the world that He gives. Will you have it that He shall give and give and give—in vain? Whether you like it or not, whether you ignore it or not, you are bought. You are bought with a price. The only thing you can decide is whether or not Christ and God shall have that for which on the Lasting Cross He pays so immeasurably much. You can cheat Him, if you will. "You are not your own." Remember—and especially do I make this appeal to you younger people at whose mercy the future lies—remember, you are in debt to Christ. It may seem to some of you who are paying for the folly of us older folk by your spoilt lives that I have no right to make this appeal. Condemn us if you will, and we shall plead guilty. Nevertheless, standing here in Christ's Name, commissioned by Him to that end, I do make this appeal, though not alone to you. Remember, you are in debt to Christ; and nothing less than your whole lives will ever discharge that debt. You are in debt to Him through the love and care of your mothers and fathers; you are in debt to Him through the companionship and loyalty of your friends; you are in debt to Him through the dead, the maimed, the blind, the blasted, and broken-hearted of the war. You are in debt to Him through every good and loving influence that has ever touched your lives. You are in debt to Him through His saints and through His Church. You are in debt to Him because, though you never dare to present yourselves to God upon the merits you can call your own (if there are any), you can do so fearlessly and lovingly because God is like Christ, and Christ paid a price for you.

Are you going to live as if you were your own? I tell you that if you do, you may acquire millions and become knights and ladies, dames and lords, but in the end you will count for nothing; and in the end you will know it. Or, are you going to live as His? Are you going to try ever to keep in your remembrance the Price of the Passion of the Love of Christ?

From the Cenotaph to the Cross

Look now beyond the Cenotaph to the Cross. That is the price Jesus paid, that is the price God is paying for you. What is this going to mean for you in your family life, in your friendships? What

is it going to mean for you in your inmost spirit, that you are bought by Christ? What is it going to mean to you employers, to you employed in your work? What is it going to mean to you that you are not your own? What is it going to mean to you as citizens of London? What is it going to mean to you as Englishmen and women? What is it going to mean to you as members of the human race which "God hath made of one blood?" What is it going to mean to you that, bought by Christ, you are sons and daughters of the most high God?

St. Paul says to the Colossians that it is his desire to pay the unpaid balance of the sufferings of Christ. If we are to give ourselves to Him whose we are, we shall first of all, have to find out what that unpaid balance is, and then we shall have to dedicate ourselves so wholly and unreservedly to Christ that God may be able to help us to pay that unpaid balance of His sufferings, for we can never, never hope to be able to do so in our own strength. It is no easy matter to belong to Christ. But we are not our own. What that is going to mean for you, you alone can decide, you with God in the secret places of your heart. It must mean something very deep and very real to you in every part of your life. What? Settle that with God now. Look beyond the Cenotaph to the Cross. Turn from the Cross to look with Christlike tenderness upon the children of today, and upon the unborn children of the coming years. Are you going to buy them—for Christ? You cannot, unless you are Christ's. Are you going to have your very little, glad share in helping to pay the unpaid balance of the sufferings of Christ?

Remember you are not your own! You never can be. Then whose? His. You are bought with a price. For Christ's sake, do not a moment more forget that; and take reckoning with yourselves now as to what that must mean for all your thinking, feeling, living. Take reckoning with yourselves what it means for your citizenship, yes, and your churchmanship, that you have been bought by Christ. Take reckoning above all, this Armistice day, now in the time of calm that when the storm breaks upon you you may be serene and strong, take reckoning supremely now with yourselves what your having been bought by Christ means to your attitude to that "diabolical apotheosis" of all sin—war.

Not by flashing swords and spears, not by embattled hosts, not by the silence of a million dead, not by the broken hearts of unnumbered women—not by these things and by all the abominations which make war, has Christ bought you, but by His cross. So you are not your own. You, too, therefore, are called to an enthusiastic righteousness, to a holy and loving readiness to pay the price; to love even unto the imprisonment of the shooting of your bodies, to love unto the breaking of your hearts; to love unto the divine uplifting of your souls, through which the souls of many others shall be drawn to God. Look, this night beyond the Cenotaph to the Cross. I beseech you, my people, by all that you hold most dear, by the sacred memory of your beloved dead, who yet live; by your no less sacred

responsibility to your beloved living; by your holy trust for those as yet unborn; I beseech you by the continual passion of the love of Christ, our only Saviour, that when you go forth from this house of God, you go with the solemn vow taken in your hearts, taken in the presence of the most high God Himself, that, as for you, you will so live in every way and only so live that you, and at the last all men and women (in part through God in you) may be Christ's as Christ is God's. But for this you are not equal—for this none of us is equal. For this we need the visitation of the flaming splendor of the Holy Spirit of our Saviour God. Jean Ingelow had the right of it:

O God, O Kinsman loved, *but not enough*,
O Man with eyes majestic after death,
Whose feet have toiled along our pathways rough
Whose lips drawn human breath.

By that one likeness which is ours and Thine,
By that one nature which doth hold us kin,

By that high heaven where, sinless, Thou dost shine
To draw us sinners in;

By Thy last silence in the judgment hall,
By long foreknowledge of the deadly tree,
By darkness, by the wormwood and the gall,
I pray Thee visit me!

Come, ere this heart should cold and castaway,
Die ere the Guest adored she entertain—
Lest eyes which never saw Thine earthly day
Should miss Thy heavenly reign.

Christ be with you. Christ before you. Christ in you. Christ over you.

Teach us, good Lord, to serve Thee with loyal and steadfast hearts; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward save that of knowing that we do Thy will; through Jesus Christ our Lord.

What Patriotism Demands of Us

THE REV. JAMES I. VANCE, D.D.

Text: "Be of good courage and let us play the man for our people, and for the cities of our God, and the Lord do that which seemeth him good."
2 Sam. 10:12.

This was the ringing call of Joab to Israel at a crisis in the life of the nation. King David had tried to return to Hanun of the Ammonites a kindness shown him by his father Nahash, but found that the son was a beast. The king's messengers were disgracefully treated, and the nation they represented grossly insulted. The outcome of the mission that was meant for peace became war. There was no other way in which to handle such brutality, and so reluctantly the army takes the field, and here is the summons of patriotism: "Be of good courage and let us play the man for our people."

I. Patriotism demands that we be loyal in our utterances. It is such an easy thing to indulge in idle talk. That not only does not help, but hurts the nation's cause, and makes more difficult the task of those who are burdened with the grave responsibilities of national leadership. It is easy to find fault. So many know exactly what ought to be done. If only they were at the wheel, the ship would sail. It is strange that their ability has never been discovered. This is no time to criticize our country. This is a day when America needs not our doubts, but our faith, not the suspicions, but the cheers of her children, and every loyal American is going to see to it that she gets them.

I do not mean that we are to follow blindly or submit tamely to whatever is done. I am not saying that we are to take it for granted that no one in authority can make a mistake. Patriotism demands that we hold men in high places to severe and strict account, and that when they prove

inefficient and incompetent, they be handled with a rough hand.

Be not afraid of publicity. But this is very different from the cheap criticism which dribbles through the conversation of some who would qualify for greatness by disparaging the great.

Such utterances border on disloyalty. They do not sit well on lips that cheer the flag. They are a solace and an encouragement to the traitors among us. We are helping to build this country by what we say to one another, and patriotism demands that we be loyal in our utterances.

II. It also demands that we be loyal in our practices, that we obey the laws we enact. Waste is always a sin, but the man or woman in America today who wastes fuel or food or anything that goes to sustain human life, not only commits sin, but is guilty of disloyalty to his country and of crime against humanity. Somewhere in the world people are hungry and the little you give may save them.

Patriotism forbids waste. Each day it becomes more apparent that peace is to be reached through economic rather than military forces, and the people who refuse to cooperate with the government in food saving are not loyal.

Patriotism demands not only that we economize, but that we sacrifice, that we give our time, our labor, and our means for all the causes vital to the successful prosecution of national welfare. Patriotism demands this. There must not be left a selfish man or woman in America.

It demands that we practice sacrifice in the highest and holiest possessions of life. It is easy to give money, but we must give life, too. We must make it easy for our sons and daughters to do their duty. I was reading some years ago the story of a mother in the South, blind, and the care

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of a son who, himself a graduate of West Point, felt he must remain at home from service to care for her. She on her part, not realizing her financial straits, feared her son was a slacker. In a providential way, means were provided, and the way was opened for the young man to go to France. When he broke to his blind mother the news that he was going to go, she leaped to her feet, and cried: "Now I rebel! I rebel! O, God, now I rebel that my blind eyes cannot look into the face of the boy who is true to his name and his blood!" That is the spirit which makes the women of America the nurses of patriotism. And that is the spirit which patriotism demands of you and of me.

Patriotism demands that we decline to seek personal advantage at the expense of national welfare. There is a chance to make big profits out of national controversy, and there are people whose solicitude revolves round that chance. The sugar investigation some years ago brought out the fact that but for the patient, heroic work of Herbert Hoover and his associates, the people would probably have paid not ten cents, but eighty cents to a dollar a pound for sugar. There are other things which did not come under government control, and the soaring wings of whose big profits climbed skyward. There is a chance to make big wages out of war, and there are people whose national solicitude revolves around that chance.

We have not much respect for big money made out of war. Profit should be legitimate, but not excessive. Neither have I respect for labor agitators who seize on present industrial conditions to boost wages. I want the workingman to have a just wage, but I scorn the avarice and greed that would hold up the country, only that its own stipend may be increased. The men who are jockeying for an advantageous place in the race for money are not patriotic, and the people who place private interest ahead of public welfare are not true to the flag.

There is no patriotism in big profit. There is no patriotism in big wages. There is no patriotism in big prices for farm products. There is no patriotism by what he suffers—not by his gains, but by his losses, not in profits but in sacrifices. When the flower of the young manhood of the nation was laying its all on the country's altar, it was a foul shame for people at home to be reaching for dollars. There is something that must rate

higher than money. It is country, humanity, freedom.

III. Everybody hates war, except those who profit by it. Everybody wants peace. It is not strange. War is frightful. It is accursed. It is a horror beyond the power of words to describe. We do not want our sons plunged into such a hell. War must end and end forever! It must end with the destruction of the sinister influence that is responsible for war. It must end with ambition for world conquest outlawed.

IV. There are other demands patriotism is making which may not be so apparent, but which are none the less imperative. It demands that we maintain and support the things which are fundamental to our civilization. One of these is the Sabbath. What would America be if you were to strike from the life of the nation the Sabbath and all that goes with it? It is a bulwark of freedom, and he is no patriot who strikes at the day of worship and rest. It is easy to destroy it. It would be well nigh impossible to recover, once destroyed.

Another is the Church. What would the nation be without the Church? There is much in the Church that can be criticized, but it is a fountain of freedom and of clean living. When Woodrow Wilson was asked how ministers could best serve the nation, he replied: "By standing by the churches and maintaining the institutions on which the character of the nation depends." If the Church and the things for which it stands lapse and fall, this country will not be fit to live in.

V. Patriotism also demands that we practice those things which we sought to gain as results of the war—tolerance, regard for humanity, and recognition of human brotherhood. Those were the hopes which saved the last war from hell. Those were the faiths which painted morning on the sky we longed and prayed to see rise out of the long night, and those are things we must not fail to practice while the day is on us, lest the night come again.

Such are some of the things which patriotism is demanding of us during these troublous times in which we live. God help us to do our duty! And if we do, we can safely and confidently leave results with him. Let us "be of good courage, and play the man for our people, and for the cities of our God, and the Lord do that which seemeth him good!"

How to Perpetuate Peace

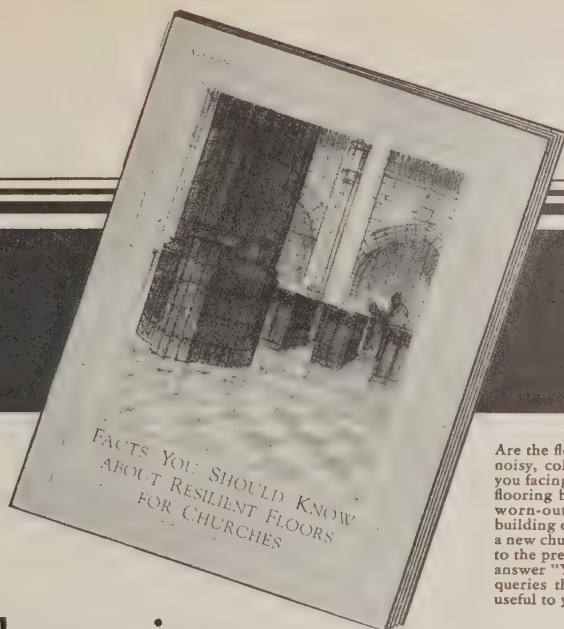
(Armistice Sermon)

THE REV. H. M. TIPSWORD, D.D., Litt.D.

"Put on the whole armor of God." (Eph. 6:11); and "war the good warfare." (1 Tim. 1:18.)

The pages of history, ancient and modern, are crimson with the blood of hostile warfare, both offensive and defensive. In this carnage of blood, the wicked, who caused it, and the good, who fought for higher ideals, both alike have died because of the sin.

The question has often been raised, whether war is ever justifiable; and it has been discussed pro and con. The discussion has not been in vain. Most thinking people are coming to see that the events of peace are much to be preferred to those of war; and that war is never justifiable in its beginning, except the bloodless conflict for peace.



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[The Good Warfare]

Jesus Christ, the "Prince of Peace," introduced this higher ideal. It was advocated by Paul, and is gradually finding a home in the intelligent heart of the world.

It has been nearly two thousand years since the angels appeared in the heavens and sang the song of "peace on earth, good will toward men." Since then great transformation has been wrought in the consciousness of the best in their attitude toward hostile warfare.

The full significance of the "good warfare" is illuminated by the beautiful paradox of our Lord, the "Prince of Peace," when He said, "Think not that I am come to send peace on the earth; I come not to send peace, but a sword." (Matt. 10:34.)

The good warfare is the conflict against sin, hostile war, and death. It is a bloodless warfare for righteousness against internal and external foes to the truth. The enemies of Christ oppose the truth that He enunciated. The success of it depends upon the loyalty of the soldiers of the Cross.

In this sense, Christianity is a fighting religion. Upon the more than human strength of its principles and its supporters depends the permanency of civilization and the perpetuation of peace in hearts and homes of the world. Individual and social peace depends upon the success of the good fight of faith.

So, the meaning of the paradox, warring against war, fighting for peace, appears. It is the only warfare with a justifiable object. Its purpose is to destroy hostile warfare by removing the cause. Jesus Christ is the inspiration and the commander-in-chief of this army of the Lord.

By enlisting in this army under the blood-stained banner of the Cross, we may do our bit in the realization of a decisive victory that is the purpose and prospect of human and divine effort; and by this we may most fittingly honor our heroic dead, who made the supreme sacrifice, not of choice, but by the compulsion of the oppressor and to make possible the glorious armistice and peace.

Putting On the Armor

The question of how to fight this battle is suggested by Paul in his entreaty to put on the whole armor of God. That is the preparation which infers the method of the conflict.

Of course, the first step is to enthrone Christ in the mind and heart. Then only righteous means of overcoming evil, in harmony with His reign, His spirit and His realm, could be employed.

This, evidently, is the best method and the only means of outlawing selfish ambition and idolatry, slavery and poverty, cruel warfare and all forms of crime in the individual and the home, in the nation and in the world.

The next step is to put on the whole armor of God. One piece of this armor, which these soldiers are entreated to put on is the helmet of

salvation. The helmet, which is the figure to teach the less familiar experience, is a covering or protection for the head.

The helmet of salvation, which is an essential covering against spiritual wickedness, principalities, powers and rulers of darkness, is likewise a protection of the head or the thought-life of the individual. To put on salvation is to put on Christ and to get His viewpoint. By it one's attitude toward suffering of others is so changed that wicked warfare is ruled out of thought consciousness. Peter said:

"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance." (1 Pet. 1:13, 14.)

Therefore, it appears that having the "loins girt about with truth" is similar in significance to the helmet. The appeal of truth is to the understanding; being girt about with truth as it is in Christ insures against a drunken head.

Another piece of this armor is the breastplate of righteousness. The breastplate of familiar experience is to protect some vital organs, as the heart. The function of the breastplate of righteousness is thus taught.

It guards the sensibilities and the will against emotional and volitional experiences which are out of harmony with righteousness. The heart of the good soldier of Jesus, as well as the intellect, must be right. Love compels the choice of what one knows is right.

Then the "feet shod with the preparation of the gospel of peace" is necessary to the soldiers of the "Prince of Peace," helping to determine whether one will go in the way of sinful warfare or in the way of the Cross.


The shield of faith gives confidence in one's power of resistance to the darts of the wicked, making him bold to serve in the front-line trenches of the bloodless battle for peace. It is the most essential: it is the covering of all vulnerable points.

That completes the subjective, defensive robe, both against internal and external foes; but there remains to be considered the offensive weapon of this good warfare. Paul says, "and take the sword of the Spirit, which is the word of God."

Again, he says: "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds)." (2 Cor. 10:3, 4.)

But how and when is this preparation to be made? That the inheritance of the soldier may be the best, the preparation must be begun before he is born. Blood, as well as mind and heart, tells.

It must be continued by proper nurture and education during infancy, childhood and youth, that the passive and active qualities of manhood may reach the highest possible fitness of Christian brotherhood.



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Can a Child of God Be Finally Lost?

THE REV. W. P. HINES, D.D.

"And I give unto them eternal life; and they shall never perish, and no man shall snatch them out of my hand." John 10:28.

One of the outstanding doctrines of the New Testament is the "Final Preservation of the Saints." The final perseverance of the saints, the phrase so often used in this connection, is not the thing emphasized. The idea makes the Christian responsible for his final salvation, whereas the very opposite is prominent in all the teaching of the New Testament. The expression, "Falling from Grace," does not occur but once in the New Testament and then it is not used in connection with the redeemed. It refers to the state of the unredeemed moral man. "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from Grace." (Gal. 5:4 R.V.). Shall the Galatians, these Gentiles who have never observed the laws of Moses, observe them now or not? That is the question. Paul says I tell you plainly that if you are going to try to be saved by obedience to the law of Moses, Christ is nothing to you. Law is one thing; Grace another thing entirely. Christ or law, which shall it be? He who receives the laws of Moses, by doing so pledges himself to keep and to do every one of its ordinances, statutes, and judgments—a yoke which, Peter said, "Neither we nor our fathers were able to bear." (Acts 15:10.) He who seeks justification in law has fallen from Grace. The moralist claims quittance on the ground of his deservings. He pleads the quality of his works, his punctual discharge of every stipulated duty, from circumcision onwards. What can God expect more of me? says the moralist. But with all these performances Grace has nothing to do. Grace insists on being all in all. If you accept Christ He has met the demands of the law for you and you are no longer under its burden.

But let us go back to our question, "Can a Child of God Be Finally Lost?" Human wisdom and human experience cannot answer this question. The Bible is the only source in the world from which we can get any light on this question, but that is ample and unmistakable. "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely in every good work." (2 Tim. 3:16-17.) Then let us see what the Book says about the question of the final Preservation of the Children of God, or of the doctrine, "Once saved always saved." Which by just a few people, is considered a dangerous doctrine. If we cannot prove it by The Book it must fall. If we can prove it by The Book it will stand forever, it makes no difference what men may think of it. "To the Law and to the Testimony."

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch

them out of my hands." (John 10:27-28.) They have *Life; Eternal Life*. They shall *Never Perish*. "My Father who hath given them unto me, is greater than all; and no one is able to snatch them out of my Father's hand." Is this not eternal security expressed in unmistakable terms? Could Christ give any greater assurance of the eternal security of His people? The Pulpit Commentary suggests that this text contains three couplets that "display the climacteric character of the wondrous rhythm and interchange of emotion between the Divine Shepherd and the sheep. "My sheep hear my voice, and I know them"—Mutual recognition. "They follow me, and I give them eternal life"—Reciprocal activity. "They shall never perish, and no one shall pluck them out of my hand"—An authoritative assurance, and its pledge or justification.

Again, Jesus said, "I and my Father are one." One in their purpose and plan for the redemption of His people and for their eternal security. Then all heaven is pledged for the security of the children of God. They are exposed to dangers, but they are precious to Christ. They cost so much, and are so weak and so prone to wander. Their spiritual foes are so anxious to have them as their prey, that they are not trusted anywhere except in the hand of Jesus that was once wounded for them. He now bears the scars of His suffering for their redemption, and will He let any enemy have them now? Not by any means. To say that Christ saves me today and tomorrow I am lost, is to admit one of two things. Either Christ is not much interested in me after he saves me, or that the Devil is mightier than Christ. I am not ready to admit either proposition. Are you? I would not believe that for all the world. Would you? His people are in the hand of Christ's tender love; of His watchful care and almighty power. The Father is greater than all things. Greater than all wicked men and wicked spirits. Greater than their individual force and all their forces combined. The life of the redeemed is Divinely given and infinitely safe. "For ye died, and your life is hid with Christ in God." (Col. 3:3.) Here are two concentric circles. The center of the circle represents the redeemed one; the inner circle represents Christ, and the outer circle represents God. Now before the enemy can get the redeemed man he must destroy God first. Then he must destroy Christ before he can get the child of God. Is not that security for you? This would be ample proof of the eternal security of the redeemed if we did not have another passage of scripture bearing upon the subject. But we have scores more of them.

The child of God is safe because he is protected by one who is able to keep him. In speaking of the inheritance of the redeemed, Peter says it is "reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." (1 Peter 1:5.)

Their inheritance is reserved in heaven for them and they are kept by the power of God for the inheritance. Is that not eternal security?

When one is saved the responsibility for his final salvation and eternal security passes out of the hands of the individual into the hands of Jesus Christ his Redeemer and Saviour. Paul says, "For I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him against that day." (2 Tim. 1:12.) You have some money, or a treasure, that you feel you cannot keep secure. You take that treasure to the bank and deposit it for safe keeping. Just as soon as the bank receives that treasure, or deposit, the responsibility for its safe keeping passes out of your hands and the bank becomes responsible. All the resources of that bank, all the credit and honor of its directors and officers are pledged for the security of your deposit. We are guarded by the power of God and those sentiments never grow weary and never sleep.

Again, God has made an eternal covenant to keep, and He cannot be untrue to Himself. "Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope that is set before us." (Heb. 6:18.) On this text the Pulpit Commentary says: "God, thus, for full assurance, condescends to the form of confirmation most binding among men when they promise to each other. They appeal to one greater than themselves to intervene between them. He, having no greater than Himself to appeal to, appeals to His own immutability, and thus may be said to intervene with an oath. The reason is not that the Divine promise is not in itself enough, but that God, willing to show more abundantly to the heirs of the promise the immutability of His counsel, is pleased to grant them additional confirmation."

God does not change. He is the same yesterday, today, and forever. "Fear thou not, for I am with thee: be not dismayed for I am thy God; I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness." (Isa. 41:10.) "I will uphold thee with the right hand of *My Righteousness*," not your righteousness. Ah beloved, what a poor, weak, puny thing our righteousness is! But it is His righteousness in which we trust and in which we are secure. I love to think of the Twenty-third Psalm, and especially these words, "He leadeth me in the paths of righteousness for His name's sake." God's reputation is at stake and He will be true to His promise.

The ground of one's salvation makes that salvation secure. We are saved by grace and not by works of righteousness which we have done. Good work is the fruit that grows upon the tree of salvation. "In whom we have our redemption through his blood, the forgiveness of our trespasses, according to riches of His grace which He

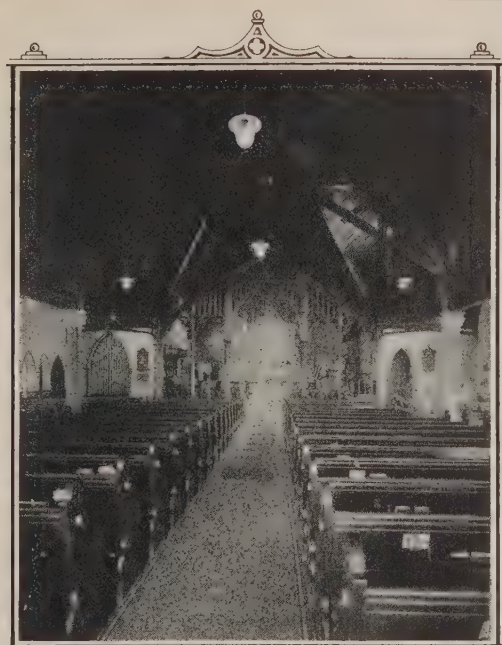
made to abound toward us." (Eph. 1:7-8.) "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." (Eph. 2:8-9.)

When one is born he can never be unborn. You can never cease to be the child of your parents. You may grieve them by your disobedience, but you can never cease to be their child. When one becomes a child of God he can never cease to be God's child. Mark you. Not every church member is a child of God. But a child of God can never be the child of the devil, and the devil cannot destroy God's child. "But he that is begotten of God keepeth him (marginal translation of the word *Him*) that is the believer and the evil one toucheth him not." (1 John 5:18.)

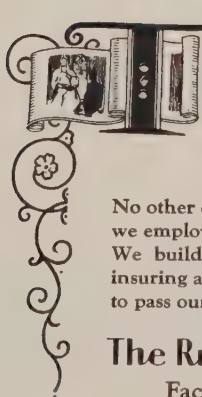
Sin cannot destroy God's child. "For sin shall not have dominion over you: for ye are not under law but under grace." (Rom. 6:14.) The world cannot destroy, "For whatsoever is born of God overcometh the world." (1 John 5:4.) Tribulation cannot. "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35.) What does He mean by "more than conquerors?" And in all these things? If He had said, "over all these things" it would have been plainer. But *in* all these things. He made all these things of which He speaks the very stepping stones to higher endeavor in the Christian life. The world of men around us, with all their powers, may try to harm God's children, but there is a limit to their power. By calumnies our enemies may shut us out from human love, and dig deep gulfs of alienation between us and dear ones; they may hurt and annoy us in a thousand ways with slanderous tongues, and bitter innuendoes, and arrows dipped in venomous hatred, but one thing they cannot do. They may build a wall around us, and imprison us from many a joy. They did all this to Paul. But they cannot put a roof over that wall that will keep out the sweet influences from above, or hinder us from looking up to heaven where our Father sits serenely with a loving, watchful eye, and with mighty power to protect His own. The redeemed *have* eternal life. It is a present possession and not a future promise.

But you ask, "How about some Scripture that seems to teach that a redeemed one may be lost?" That is a reasonable question. But remember this. If there are any passages of Scripture that teach such a thing, then there are other passages that are not true. But Scripture cannot contradict Scripture. That which seems to be a contradiction is imaginary and not real. Let us note some of the passages. The strongest ones will be taken.

"For if we sin wilfully, after that we have



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received the knowledge of the truth there remaineth no more sacrifice for sins, but a certain fearful expectation of judgment, and fierceness of fire which shall devour the adversaries." (Heb. 10:26-27.) Now that looks strong against what we have been preaching, does it not? But who are the *we* in this text? "If we sin wilfully." If it had said if we sin willfully after we have been saved it would have expressed the insecurity of the redeemed. But it does not say "after we have been saved." It says, "After we have received a knowledge of the truth." It refers to those who have been shown the way. They have received a knowledge of the truth by the proclamation of the Gospel, but they turn deliberately and wilfully away from God's appointed way of Salvation and look for it from some other source. They set at naught Jesus Christ. They have never received Him. A man that "hath set at naught Moses' law dieth without compassion on the word of two or three witnesses; of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God?" He has rejected God's provision; he is an adversary, and God cannot provide any other sacrifice for sins. The supreme sacrifice has been made. In the close of the chapter referred to above the author says: "But we are not of them that shrink back unto perdition; but of them that believe unto the saving of the soul."

In Hebrews 6:4-6 we have another text that seems to teach the insecurity of the saved. "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fall away, it is impossible to renew them unto repentance, etc." Here again the redeemed are not in view. Those who have had the light and have even shared in the blessings of the Gospel age, if they turn away from these blessings and refuse to make them theirs, there is no more sacrifice for sins. There is no other way for them to be saved. There are people all around us who are partakers of the blessings that the Christian religion brings to the world, but they do not accept Christ as a personal Saviour, but join with those who crucified Him and put Him to an open shame. But they are not the Children of God.

In Second Peter 2:20 we have another text that has been referred to as teaching the insecurity of the believer. "For if, after they have escaped the defilements of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. "But they are not redeemed; they are not saved. They reformed. They just quit their meanness. The dog has just gotten his hair washed and combed a little, and the sow has just gotten out of the mud puddle and cleaned her bristles for a while. Their natures have never been changed. They were dogs and hogs, unclean animals, all the time. They are not children of God through faith in Jesus Christ. In the same chapter Peter ex-

plains it. "It has happened unto them according to the true proverb, the dog turning to his own vomit again, and the sow that had been washed to wallowing in the mire." (2 Peter 2:22.) In Matthew 12:44-45 Jesus speaks of a like case. The evil Spirit has been put out and the house cleaned and garnished, but nothing put into it. So the Evil Spirit comes back to take a look at the house from which he came, and finding nothing there to oppose him he takes other evil spirits with him and they enter the house and make it worse than it was before. The people to whom Jesus spoke were just like that. They had the light from heaven. They had a share in the blessings that the Light brought. Some of them followed Him for a while but never became His, and at last they crucified Him. But they were not the children of God. Jesus said they were the children of the Devil and they did the works of their father.

But one says, "God's children do sin. What about that?" Here is a glorious text. "If my children forsake my law and walk not in my ordinances; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquity with stripes. But my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." (Psa. 89:30-33.) Read again 1 John 1:9 and 1 John 2:1.

The work of Christ is intercessory *now*. "For He ever liveth to make intercession for us." Then read that wonderful prayer of Jesus just before His death on the cross, recorded by John in the 17th Chapter of his Gospel. You and I are included in that prayer. He prayed, not only for His immediate disciples but, "For all those who should believe in Him through their word." "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life." (John 3:16.) This is the cream of the Gospel. The old hymn written by George Keith has never been excelled because it contains so much of the Gospel.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!

What more can He say that to you He hath said,
You who unto Jesus for refuge have fled?

Then that last stanza:

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foes;

That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

God's children are saved now and eternally saved. "The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom: to whom be the glory for ever and ever. Amen." (2 Tim. 4:18.)

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Home Coming Sermons

1. MEASUREMENT OF TIME.

Text: "How old art thou?" Gen. 47:8.

There is a right way and a wrong way of measuring a door, a tower, or a field, or the distance of a highway, and so there is a right way and a wrong way of measuring time, or the duration of our earthly existence. It is with reference to this higher meaning and form of measurement that I confront you this day. It is a tremendous question. "How old art Thou?"

1. Let us consider some of the elements included in a wrong way of measuring time. Some people make the mistake of measuring life by the amount of wealth they have gained. A young man will say, "The year 1926, 27, or 28 was wasted." You ask him why, and he will tell you the times were very hard then. He made no money. Now it is all cant and insincerity to talk against money as though it has no value. It is comfort, and refinement, and education, and then thousand blessed surroundings for you and your children, your relatives and your friends and a help to every good cause. Bonds and mortgages and notes and leases have their use, but, non-the-less, they make a very poor yardstick with which to measure life.

2. Some people make the mistake of measuring life by reputation. They are ambitious for honors and attentions that flatter their vanity and they count their years according to the number of rounds they mount on the ladder of fame.

3. Some people make the mistake of measuring life by its length. Yet the sum of one's years if he has spent them only for worldly gratification, for the seeking of pleasure, or wealth, or honors only, and has not used them for the service of God or fellow men—the sum of them, we say, is just equal to zero.

4. Some people make the mistake of measuring life by their sorrows and misfortunes. But this is certainly a very gloomy way of measuring time. The years when we lost property or when friends died or when we met misfortune may stand out in the calendar of life, but we ought not to measure life as a whole by them. The brightest life will have its shadows and the smoothest path its thorns. On the happiest brood the hawk pounces. There is no escape from trouble of some kind. There is never a day so sunny but a little cloud appears. There was never a life so happy but has had its time of tears; yet it is very unfair and unreasonable to measure life by one's misfortunes, because, as some one has well said, "When there is one stalk of night-shade there are fifty marigolds and harebells; when there is one cloud thunder-charged, there are hundreds that stray across the heavens and the glory of land and sky is asleep in their bosom."

Now let us consider some of the elements included in a right way of measuring time.

1. By birth. When Mr. Moggridge was a lad his father taught him to know what o'clock it was. When the boy could tell the time his father said, "I have taught you to know the time of day; I must now teach you how to find out the time of

your life." It was a wise prayer of the Psalmist when he offered the petition, "So teach us to number our days that we may apply our hearts unto wisdom." It is well frequently, and especially at the close of the year, to measure our lives by the time of our birth.

But I trust that many to whom I speak have not only been born, but born again—"Born not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever." In that case we have to ask concerning a new life—divine life. "How old art thou?" How long have you been in Christ? There are two ways of measuring life, by birth and by new birth.

We have read of a man eighty-three years old to whom someone said, "How old are you?" He answered, "I am three years old." "Three years old? Why you are eighty-three!" "No," he said, "my body is eighty-three, but three years ago I became a Christian and not until then did I really begin to live. I am three years old."

A man who was asked where he was born, said, "I was born in London and I was born in Liverpool." "How could you be born in two places?" "I was," said the man, "and I will let you see how it was. My body was born in London, but my soul was born in Liverpool. It was not until I came to Liverpool that I really cared about my soul."

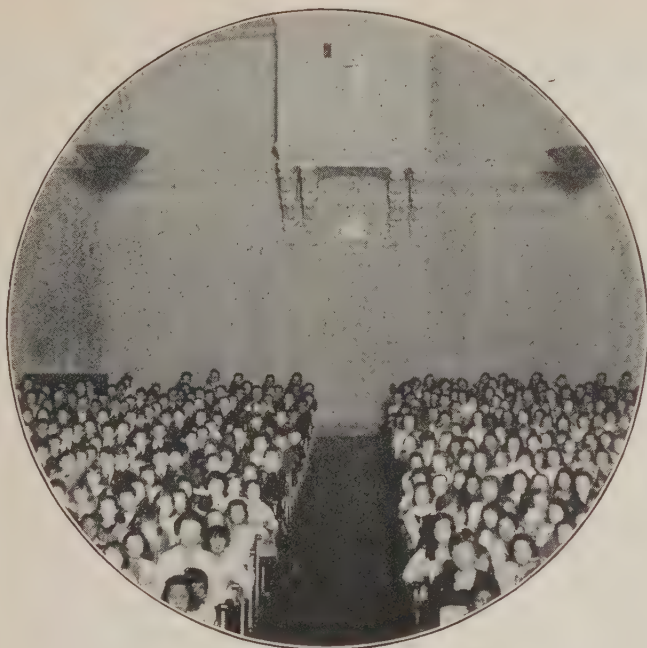
2. By knowledge. The thoughts one has, the accumulation of wisdom and knowledge one has made is a good index of one's age. One ought to grow wiser from the experiences of life, and his judgment more safe and mature in both worldly and spiritual things as he advances in years. This would seem a proper test of one's age.

3. By character. Life's true measure is not years, but epochs of progress toward the ideal which God has set for our attainment. As the tree's chronicles are its rings, so those of a man are his definite expansions, the inner circles of growth that show him coming more and more toward the perfection of full-grown character—"Unto the measure of the stature of a perfect man." Are you a better soldier than when you enlisted. Are you a better sailor than when you shipped before the mast? Are you a better man, a better Christian than when you first began to follow Christ? You certainly ought to be, and it is proper for you to measure life by your moral and spiritual development.

4. By service. John Bradford said that he counted that day nothing at all in which he had not, by tongue or pen, done some good.

How old art thou, O Christian? Old enough to be brought under infinite obligations to God for his redeeming, converting and preserving grace—old enough to have great attainments in Christian life—old enough to have learned the ways of the heavenly spirit of the Master and to have done much work for Him and His kingdom.

How old art thou, O unrepentant sinner? Old enough to have run up a fearful account against thy soul in the great "book of God's remembrance." Old enough to make the work of future



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repentance extremely bitter and difficult, old enough to make it extremely improbable if you delay now that you will ever turn in the downward path and "lay hold on eternal life."

A venerable lady was once asked her age. "Ninety-three," she said. "You see the Judge of all the earth does not mean that I shall have any excuse for not being prepared to meet him." "How old art thou?" Old enough, whatever your age to know Christ as a personal Saviour, to be ready for death, if called to die, and to live for God and his glory if permitted longer to live.—J.

2. HOME AND CITIZENSHIP.

Text: "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." Psa. 100.

Many of our holidays, set aside for special observance, inspire devotion to the home and true citizenship. This day calls for the recognition of Divine care. On this day, we renew our loyalty and express our gratitude to the beneficent Father for the years of providential prosperity and care.

1. Abundant cause for gratitude is found in the material blessings bestowed. While famine has shadowed some lands, our harvest has been plentiful; no severe illness has visited our communities; no great catastrophe in nature has befallen us. Vastly increasing wealth has made America the most prosperous nation on the globe, and evidences of this prosperity are found in every community. Educational facilities have invited students from our own homes, from the homes of our neighbors. Discoveries made in the realm of science continually increase the comfort and happiness of mankind. Great progress has been made in the moral life of the nation, as well as in our own localities.

Loftier than all other benefits are the spiritual blessings bestowed by the Divine Father. Here, our efforts at speech are often numbered. Too many have the lockjaw when prayer and praise for spiritual blessings are in order. (Here pastor should enumerate definite progress made in the particular community, i.e., new churches, increased membership in churches, new hospitals, nurses and doctors from among young people in community, local young people who have entered religious service of some kind, and especially those who have entered missionary service.)

2. Gratitude is called the "Memory of the heart," but the heart must be sensitive to the impressions of God's blessings, or they will be unrecalled. It is said again that "a heart without gratitude is like a grate filled with fuel, unlighted." How cold and dead must be such a being. The fire of gratitude would not only bring warmth to the soul and to all in the household, but it would rise

in incense to the God of heaven, filling the universe with gladness.

3. The acknowledgement of progress is not only kindly and courteous but just and honorable. We honor the soldier who has fought for us, and we should honor the soldiers and heroes of our home and civic life. The richest man is the one who is the most sensitive to the opportunities about him and alert and ready in acknowledging the cooperation of others and the debt he owes. The richest man is the one who is the most grateful, whose fire of love burns with the light and warmth of earth and heaven. He sees more blessing in his blessings, more mercy in his mercies, more riches in his treasures, because he lives in the translucent atmosphere of praise. The thankful soul extracts the sweetness from every flower, drinks gladness from every incident, and counts blessings every hour.

4. One cannot pay for the benefits of family life, community life and God's goodness in coin, but we can turn about and do our part to enhance that which has been offered to us by using our benefits in a public spirited manner. Proud souls hate dependency, because they think it implies weakness and they dread to become obligated to anyone. This is a mistaken interpretation of our place in life, because we are all very much dependent upon one another. No matter how much talent or money we possess, we are still dependent upon the good will and energies of those with whom we have dealings. Man becomes like God when he becomes the giver.

5. Generally those fullest of temporal mercies are the least expressive in praises. "Jeshurun waxed fat and kicked;" the sleek, well-groomed animal is the most unruly and dangerous. Man manifests the spirit of the animal until purity of heart enables him to see the heavenly side of the universe, when he breaks forth in a spirit of glad-some praise and thanksgiving.

Truly we live in a glorious epoch of the world's history. We are the heirs of all the ages. We live under the protection of the most advanced and liberal government on the face of the earth. We belong to a race that has reached the climax of civilization, through ages of struggle. Our nation is the grandest the sun shines upon. We have years crowned with plenty, therefore we should make an offering unto our God, by consecrating all our powers unto his service, believing that gratitude will employ our nobler powers in the wider realms above.

"For the love which from our birth
Over and around us lies;
Christ, our God to Thee we raise
This, our sacrifice of praise.

—J.

STEWARDSHIP

The following extracts were taken from a sermon preached by Rev. Edwin I. Stearns, pastor of the First Presbyterian Church, Caldwell, New Jersey, to team workers in the Every Member Canvass.

Soldiers of The Every Member Canvass

Text: "Of Zebulon, such as went forth to battle, expert in war, with all instruments of war, fifty thousand which could keep rank, they were not

of double heart." 1 Chron. 12:33.

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for crumbs from the table. Zebulonites in the bible are practical, average business men. Not crafty politicians like Judah, nor as pious as the Levites, nor members of the standing army of Benjamin. They lived in the world of big business, and knew that even the Church of God has a business department. The men and women who will go out this afternoon on our annual financial canvass are the Zebulonites of this modern era. They know that the church must put its prayers into practice, its hymns into physical harmonies, its sermons upon cold hearts, its theology around youthful lives. They know that going about doing good wears out shoe leather, burns up gas, and requires bodily sustenance.

Such as went forth to battle. This is not a fistic encounter, not a war with guns and bombs, not a defense of homes and country. This is a struggle against the Prince of the World, against spiritual wickedness in high places. The foes you will encounter are meanness, selfishness, indifference to God, envy, covetousness, slander, and servility. You will win because you are consecrated believers in the work. You are going forth to ring door bells and have no one open the door, but you will hear someone inside trying to quiet the innocent dog. You are going out to keep telephone appointments that will be broken. Did you think you are going out two by two? You are going out three by three, because Jesus will be with you.

Expert in War. Experts are made by doing the same thing a million times. That is the way they make soldiers, or saints, dancing masters, or prize fighters. Blessed be drudgery, blessed be routine, blessed be virtuous habits, blessed be those faithful souls who support and attend their church in spite of dreary sermons or weary ministers. So many lose their expertness in religion because the law, or the habit, or the routine is their enemy instead of being recognized as a friend.

With All Instruments of War. The victories of business are won when the name is on the dotted line. That is financial capitulation. You wield the sword of the spirit which is the word of God. The spirit of meekness, humility and patience, the meekness which shall inherit the earth, the humility which respects the other fellow's viewpoint, the patience which allows the prospect to get his complaint off his chest, and agrees with every objection or criticism your opponent advances, and then comes back to the little subscription or pledge card with sweet persuasiveness. You will not forget this little card which not only means the maintenance of the Church at home, but also the honor of Christ in foreign lands.

Which Could Keep Rank. To win our community for Christ, we must keep step. You have heard

the story of the old Irish woman who observed that everybody was out of step but Pat. Our rank must not be broken. Arnold Von Winkelried grasped the spears of his enemies to his bosom, their front was broken, and his comrades rushed over his bleeding body to save Switzerland. The flood which devastated our Southern states began with one tiny trickle through one treacherous levee.

There is a story of a captain in the World War who said to his company drawn up in close order, "Men, our commander has selected us for a dangerous mission. It means almost certain death. I need twenty men who will go *with me*. I dare not command you to die, but I will turn my back and ask for 20 volunteers." When he faced about the company line was unbroken, only further advanced. In sad surprise he said, "You did not hear me. I asked for twenty volunteers for this mission of great danger. Are there not a score who will give all for their country?" Again he turned away, and waited a little longer. When he again faced them, the company line was intact. Every man in his place standing at attention. Wiping away the tears, he called out, "Can it be that none will volunteer? Are my soldiers laggards?" The old top sergeant advanced three paces, saluted and said, "Captain, the whole line came forward."

They Were Not of Double Heart. There are many who are willing to serve God in an advisory capacity, but God does not need a lawyer. If Solomon had his shingle hanging out on our Main Street, his wisdom would go begging. For a fight against indifference, God needs warmly devoted hearts. Plenty of us have one-track minds, but how many of us have one-track hearts, a track which leads straight to the Cross of Christ? It is said if the throbbings of one human heart could be placed against the pyramid of Cheops, it would in time break it down. Then what can the united, loving, beating hearts of a united Church do when placed against the indifference of the world?

And so blessed soldiers, as you go forth to battle, expert in financial war, with all the instruments of spiritual warfare, we praise God that you are of single heart. Allow no man to dishearten you, you go in the Name of the Lord, and return unto Him with your gifts.

* * *

The pastor of Trinity Baptist Church, 1130 McLemore Avenue, Memphis, Tennessee, has worked out a plan for enlisting cooperation in the churches, which may be of interest to pastors who have difficulty in coordinating the various departments of church work.

Mid-Week Topics

THE REV. W. SCOTT STRANAHAN

THE CROWN OF ALL. 1 Cor. 13:13.

Love, the crown of the Christian graces is today the most despised, the most abused, the most untried force of civilization. The Christian

Church never yet has loved the world with the passion of her Lord. Our modern civilization seems to offer no place for love to dwell. Our palaces are too squalid, our business enterprises too

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rigidly excluded. Two thousand hymn tunes not included are indexed and rated for reference.

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narrow, our homes too crowded to entertain this visitor from distant worlds.

I. *No Place for Love.*

Where is room made today for anyone who does not "seek his own?" Business, politics, society, education and religion, even, seem to be in the hands of men and women who barter the highest virtues for wealth and position. Vicious and criminal interests, heartless molochs of modern life, indifferent to human welfare, seek to impose their evil tyranny upon the state. To talk of love possessing power to regenerate mankind seems but another vain and silly cry to augment the wild clamor of the world.

Yet you know in your life something of what love has wrought in the world. Love of mother, wife or child has sent many a man to his place of business, held him to steady habits, saved him from many a temptation, kept him true in the midst of allurements. Love for father, husband or child has made for multitudes of women, many a load the lighter, softened hours of pain, made hard tasks easier to perform, given them patience and kept beauty shining in their faces. We have hours in which the love of the world has paled before the love of God. In these transfiguration experiences we know that love is the deepest joy and the surest reality. These rare words must become regnant. Love must never lay down its scepter nor abdicate its throne.

II. *Day of Mutual Love Foretold.*

The Hebrew prophets were not astray when they foretold the day when mutual love should rule among the peoples. Nor was Jesus an impractical dreamer when He made a program for establishing the peace of God among the children of God on earth. If there are occasions when idealism is dangerous there are yet other occasions when the most dangerous thing is to cling to idealism as being itself a revelation.

If our Christian religion be true and worthy it is the purpose of God to make bond between men and nations, even as it is the mission of the followers of Christ to hasten God's purpose in its fulfillment. And it is a good time also for us to observe that in spite of all the immediate evidences to the contrary, the program of God is making progress. The way of hate and rancor is on serious trial. It has surely been weighed in the balance and has been found wanting.

III. *The Divine Love.*

God's love for us is so gracious, so wonderful and far-reaching, that human language cannot describe it. In return for that love we are to love God with all the soul, all the mind, all the strength. Is not the huge difficulty now, the fact that men and nations lose sight of God's face, and so of His love? Or else they distort God's face into that of a partial and racial deity, and so narrow down the Divine Love, until they confine it within their own fences. Those who truly love and serve Him are His children, and it is the family feeling that we need and must have. The God-loving home is the vestibule of heaven. That feeling which makes the smaller group the circle of happiness, must be extended until it includes all the people

in its rule. Meanwhile, all who truly love Christ must exemplify his spirit in all their personal relations with others to the end that the "Greatest Thing in the World"—the Divine Love—shall be given its opportunity to do its greatest work for the world.

"Love much . . . There is no waste in freely giving,

More blessed it is even, than to receive;

He who loves much alone finds life worth living;

Love on through darkness and doubt, and believe

There is nothing which love may not achieve."

* * *

HOW RELIGION SPREADS. John 1:35-46.

John the Baptist was a prophet and Israel had not had a prophet for generations. His message of a coming judgement, his summons to repentance and righteousness, shook that world of religious formalism. It was a needed message and yet not enough. The world was waiting for a gospel. It needed a religion of help. John was the greatest of the prophets but the world needed a saviour.

The greatest thing John ever did was to point to "The Lamb of God." He had the devotion that enabled him to step aside when a greater than he appeared.

I *Religion Spreads by Contagion.*

Religion spreads not so much by arguments or books as from heart to heart. The reason for this is plain: religion is not an opinion but a life; it is a spirit; a fire that burns in a man's heart. For the man who has found God, life has a new meaning, a joy and peace and strength. He will tell it to others; they will feel it in him.

II. *From Individual to Individual.*

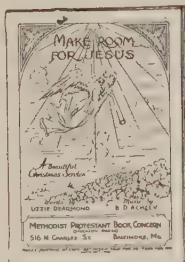
The Christian religion of the first century, spread in this manner, from individual to individual. When we read of Pentecost and the conversion of three thousand, or think of the preaching of Paul, we picture a religion that spread by mass meeting and mass conversions. That is a wrong conclusion. A careful study of Paul's life shows that even this great preacher did his work of winning men mostly by personal contact. We know of but one instance where Paul spoke regularly in a large place of assembly and that was in the Hall of Tyrannus which he hired while at Ephesus. There were no church buildings. Christian meetings were held in private homes and were primarily for the Christian group. But we are told that even at Ephesus, Paul went from house to house and we know how he used his every opportunity in the market place or synagogue in private house or in his own hired rooms to tell his story and win people for that which had become his whole passion and life. And Paul was only one of many. The great work of spreading Christianity in the Roman world was accomplished by men and women of the rank and file. We may find in Paul's writings a long list of such names, friends of Paul, men and women, who appear here as fellow laborers with him.

III. *Religion a Spirit and a Life.*

Does religion spread in different fashion in the twentieth century from what it did in the first? There is no reason for thinking so. It still remains

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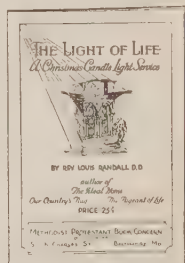
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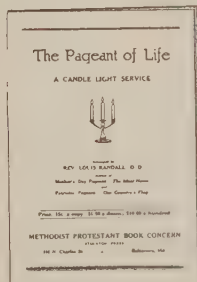


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true that religion is a spirit and a life, and it spreads where life touches life. But that can take place in very different ways. There is the way of individual contact where man touches man in personal work. There is the method of mass appeal in revival meetings less effective than it once was, and only effective when prepared for and accompanied and followed up by individual work. There is also, and really the best way, the influence of the regular worship of the church. Nowhere should the real life of Christianity come to finer expression, or to an expression more moving on the hearts of others, than where men are of one accord in one place and God meets with them. It was not one man's preaching nor the work of a number of men that brought in so many new believers in the early church. It was the spirit and life of this Christian communion as a whole, with its faith and love and joy and its deep sense of God laying hold upon those who first came into contact with them. "Come and see" is still the first and most effective invitation and means of saving the lost.

* * *

THE FRUITS OF FAMILY DISCORD. Gen. 37:18-28.

It seems to be a law of human nature that the nearer people are to each other by kinship, the greater the separation when the spiritual likeness breaks down. There is a law of rebound here. The warmest love passes over into the coldest hatred. The height reached measures the depth of the fall. Closest friends are farthest estranged. Intimate brothers become to each other the most scowling foreigners. When the family tree is not rooted in love it turns into the deadly úpas tree and bears a harvest of deadly poison.

I. *The Dream.*

The dream of Joseph was apparently innocent enough but it accomplished due consequences. If a mere dream of dominion could create such havoc in a small fraternal family group, what is the product of the fact of dominion in the wider community life? This incident is an epitome of one aspect of the larger social struggle. The development of the power and privileges of royalty, the precedence of classes, develop the spirit of rebellion and disunion and always will. There can be no peace in the world while some seek to rule others. Those who strive for dominion, political or economic, are the war-makers. There are two seeds of strife in the body politic, the love of power and the love of wealth, the dominating instinct and the possession instinct. There will be no permanent peace of mankind until the world is willing to accept Jesus' teaching of equality of opportunity and of service. Ambition is then turned into the servant of the spiritual life, its fruits are love and peace, not discord and war.

I. *The Spirit of Envy.*

Whatever purpose was in the heart of Joseph, suddenly an evil spirit possessed his brethren. Well does the ancient liturgy pray for men to be delivered from envy, malice and all uncharitableness. The germ of jealousy sours the whole of life. It develops morbid people who are finally willing

to commit crime. Democracy does not avoid this evil by merely crushing dominion and power; the spirit of jealousy corrupted even the fellowship of the twelve and spoiled the last hours of Jesus. The cooperative democratic society requires citizens who are able to take pleasure in the capacities of the gifted, to regard and use them as common resources, to give honor to those who are able to lead by service. It needs a large spirit to achieve democracy. No petty soul can do it. It is a part of the emancipation that Christianity brings to mankind, that in an atmosphere of service, greatness of spirit develops. The kinship of the family evokes and cherishes all the virtues.

III. *The Ineffectiveness of Compromise.*

The part of Reuben in the transaction of the story of Joseph is typical of many modern Christians who are unwilling to participate in evil and equally unwilling to fight it. The dying father's judgment upon his character was "unstable as water, thou shalt not excel." What is the fickleness of modern democracy but the multiplied instabilities of the average good citizen? He will compromise with evil rather than resist it. Because he insists on taking the lesser evil he accomplishes the lesser good than might otherwise result.

Christian love is the only kind of love in which there is no rivalry, no jealousy.

By prayer and volition, one can by the cooperating grace of God, overcome an evil will, and make jealousy only a protector of the good and holy things, like unto the jealousy of God himself.

* * *

THE SOUL OF GRATITUDE. Psa. 65. (Thanksgiving.)

There comes a time in every life when the cares of the moment seem overwhelming. When doubts assail us and fears beset us, and bitterness lurks in wait just around the corner. When we begin to ask questions instead of saying prayers. When we hesitate to accept the workings of our destiny. When God seems blind and very far away! When the light from heaven is dulled by the darkness of storm clouds. When we feel that our agony of soul may be a permanent thing.

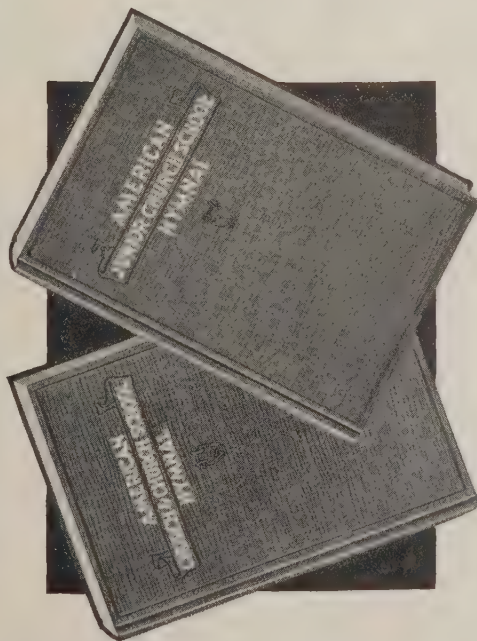
I. *Thanksgiving Comes.*

Then, during such a time of bitterness and doubt, Thanksgiving comes. Sometimes—with a burst of radiance and glory, we can sense the presence of a harvest time. And, if we are struggling with a depression and a lack of understanding, we are apt to resent that harvest radiance, that Thanksgiving glory. We are apt to say: "How can I be expected to rejoice? How can my soul know gratitude when it is wrapped in sorrow? What is the meaning of this Thanksgiving Day?"

It sometimes takes a strong character to meet Thanksgiving graciously, when one's special reasons for being thankful have been swept away!

But it can be done. Even for those who have lost dear ones it must be done. For loved ones who have passed along have left behind them the blessing of memories. And those memories lend something to the day—something that is staunch and unyielding and precious. A lack of joy at the moment may be almost balanced if one can look

MUSIC PROBLEM SOLVED



arrangement of hymns and scriptures together with picture studies will greatly increase interest in Bible Study and Worship," and, "This book is a great step forward. The production of this work must have cost much in careful and conscientious preparation. It will raise the tone of worship wherever it is used."

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back along a pathway that has led through pleasant places. A lonely hand may feel, with a tremendous sense of splendour the blessed touch of vanished fingers. The sound of a voice that is stilled may echo in ears that try to listen and are attuned for it!

II. *The Golden Past.*

There is perhaps no trouble so poignant as the grief that comes with loss. There is no fear so harsh as the fear that comes with the silence that lives in the Valley of the Shadow. Business cares and home cares, financial ruin and broken faith, they are hard to meet bravely. But loss, I think, is the heaviest cross of all.

And yet, every life that has known love, has known—or will know—the sadness of loss. And if balanced in the great scale of the world, who would prefer the even sadness of life in which there has been no love, to the uneven rapture of the life that has known both the keenness of pain and the heights of affection?

And so, those of us who have known joyousness, may count also upon knowing heartache. And those of us who have lived with pleasure may expect to live one time with grief. And who shall say when the thankful season comes, that the wist-

ful soul has no reason to be thankful, that there is nothing to be glad about? For even a soul that is anguish-torn may be able to rejoice in the happiness of a briefly golden past! Life is a balanced thing. If we have known intense joy we may perhaps be called upon to pay for that joy with a toll of lonely years. And we must pay it with a ready hand and a heart that neither blames nor quieries.

III. *The Soul of Gratitude.*

The grateful soul is not a small soul. It is a soul that will touch agony without breaking, that will meet flame and agony without turning to gray ashes.

Thanksgiving flings brave banners out across the waiting earth,

Across life's happiness and grief, life's love and death and birth;

Thanksgiving wraps a prayer about the hearts that suffer pain

And with a blessing brings new peace when fields are glad with grain;

Thanksgiving flings a challenge out across the dying year;

Thanksgiving sings a splendid song that all of us can hear.

Thanksgiving and the Blessing of Harvest

REV. JOSEPH CLARE, Ph.D.

Beauty is one of the choicest assets of human life, always soothing and oftentimes inspiring. Thanksgiving and harvest time is invested with a peculiar charm. Who has not been wonderfully blessed and inspired by the harvest fields in their glory and waving in the sunlight, golden in their vastness. There is every type of beauty presented in every shade and tint. No artist or art gallery can compare with this superb exhibition of nature, and the goodness of God. So once again we turn to the thought of Thanksgiving and harvest, as nature has arrayed herself once more with loveliness glorified with coronation robes for the crowning of another year. So with thankful hearts we come again, paying our homage in adoration and worship. The following are many of the prayers that I have used with profit as we as a Church have entered into this unique way to thank God for His provision and care.

Many of the passages of Scripture that can be used with discretion. The Psalms abound with suitable reading. Psalm 65:81, 103, 104, 144, 145, 147. Or if the minister would like to read some other part of the Old Testament the following will do. Deut. 26:1 to 12, 28:1 to 15, Isaiah 28:23, Hosea 2:14. Or for a second reading where this is the custom the New Testament affords ample assistance. Matthew 13:24, 31. St. John 4:31 to 39. 2 Cor. 9:6. Rev. 14:14 to 19.

The service may be opened with this call to worship. The Vine and the Branches. John 15:1 to 6. The words are timely and impressive. After which the following prayer may be given.

O Almighty and everlasting God, who hast given unto us the fruits of the earth in their season; grant us grace to use the same to Thy Glory, to bring to those who need speedy relief, and for our own comfort in this morning service, through Christ our Lord, the living bread which cometh down from Heaven and giveth life and health unto all the world. We glorify Thee, that Thou hast again fulfilled to us Thy gracious

promise, that while the earth remaineth, seed-time and harvest shall not cease. We bless Thee for the kindly fruits of the earth. Teach us, we beseech Thee, to remember that it is not by bread alone that man doth live; and grant us evermore to feed on Him who is the True Bread; which cometh down from Heaven, Jesus Christ our Lord, to whom with Thee, O Father, and Thee, O Holy Spirit, be honor and glory forever and ever. Amen.

The other prayers are given in the following order.

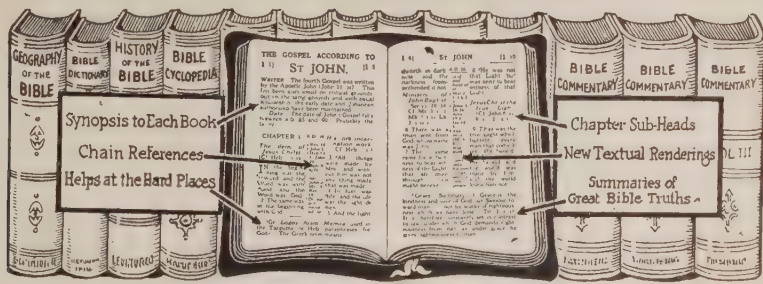
A Prayer for Fruitful Grace

O Lord, our Lord how excellent are all Thy works in all the earth. We pray Thee, sow the seed of Thy word in our hearts, and send down upon us Thy heavenly grace, that we may bring forth the fruits of the Spirit, knowing O God, Thy promise, "that the man who hopeth in Thee shall be as a tree planted by the river of water; the year of drought shall not distress him, neither shall he cease from bearing fruit. Cause us to hope in Thee that we may bear fruit continually. When we forget to pray help us to realize that we deliberately turn from Thee and our lives become parched and barren. All our springs are in Thee and all our strength comes from Thee. Forgive us O Lord if we have at any time impoverished ourselves, and others in the world by our praylessness. Bring us, we pray Thee, into fuller communion with Thee. May we learn to talk with Thee as a man talketh with a friend. Teach us how to cast our cares on Thee, and how to place all our causes in Thy powerful hands, through Christ our Lord. Amen.

For the Rewards of Christian Missions

O Almighty God, whose dearly-beloved Son, after His resurrection from the dead, did send His Apostles into all the world to preach the Gospel to every creature; Hear us, we beseech Thee, O Lord, and look upon

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the fields now white unto harvest; bless those laboring for Thee in distant land, and prosper Thou their handiwork; send forth more laborers into Thy harvest to gather fruit unto eternal life. And as we think of the world in sin and the deep need of each and all, may we give ourselves to service. God forbid that we should depend on our own human strength for this colossal task, and so we pray keep us ever seeking Thy help and keep us ever willing to be in harmony with Thy will in this momentous calling. And now, our Father, as we are met here our hearts go out to the ends of the earth, to the places where Thy servants have labored these many years. O bless, we pray Thee, the nations of the world, and may they be brought to Thee as harvests for Thy Kingdom. For Christ's sake. Amen.

For General Thanksgiving

O most merciful Father, who of Thy gracious goodness hast heard the devout prayers of Thy Church, and hast granted us to gather in the kindly fruits of the earth in their season; we give Thee humble thanks for this Thy bounty, beseeching Thee to continue Thy loving kindness towards us, that our land may yield her increase. Every need of ours has an answer in the riches of Thy grace. No sudden turn of events can surprise Thee, O God. Teach us that in all things to depend upon Thee for the things of our sustenance, and Thy all-sufficient love. We cannot live without Thee, O Lord of the needy, and if left to ourselves we shall use these blessings to our own destruction. Give Thy wisdom and grace to guide us aright in the right use of these gifts. Take away our stony hearts and give hearts of flesh that our souls upon the highway of life may blossom as the rose. May the sunshine of Thy Divine love disperse the shadows and clouds of storm, and use us and cause fruits to appear in our lives to the glory of Thy name in a world for which the Saviour died. Amen.

O Lord of hosts, who dwellest in the high and holy place, and yet has respect unto the lowly; who makest the sun to rise on the evil and on the good, and sendest rain on the just and on the unjust; who by Thy mighty power does order all things that are in earth and heaven; we yield to Thee this morning our hearty thanks that Thou hast brought us safely through another season of harvest, visiting the earth with Thy rich blessing and crowning the year with Thy goodness; we praise Thee for the fruits of the earth which Thou hast bestowed upon us, filling our mouths with food and our hearts with gladness. For these mercies we laud and magnify Thy gracious name; beseeching Thee to give unto us the increase of all spiritual gifts, the bright light of the Sun of Righteousness, and the dew of Thy heavenly blessing; and so plant us here in the house of our God; that we may flourish everlastingly in the courts of our heavenly King; through Jesus Christ our Lord, to whom with Thee and Holy Ghost, and the Israel of God, be all the glory and honor, now and evermore. Amen.

For the Fruit of Joyful Resurrection

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; we meekly beseech Thee to raise us from the death of sin unto the life of righteousness, that when we shall depart this life we may rest in Him; and that our mortal bodies, having been sown in weakness, may be raised in power, through the merits of Him who is the first fruits of them that slept, and who died and buried, and rose

again from the dead for us, even our Lord Jesus Christ, Thy blessed Son. Help us to turn to Thee, O Lord, with true discernment, and to abide in Thee through a living faith; that, finding now the comfort of Thy presence, that we too may have a sure confidence in Thee for all that is to come; until the daybreak and the shadows flee. Knowing that Thou art the first fruits of them that slept, for since by man came death, so also by man came the resurrection of life. Through the fruit of the Scriptures we have hope, and through Thy Holy Spirit we have consolation, and through Thee O Lord the blessing of everlasting life. To Thee be praise, and for Thy great mercy hear us, through Jesus Christ our Lord. Amen.

For the Glory of Peace

To Thee O Lord our God we come as a people and as a nation we adore Thee for Thy manifold blessings with which we have been showered upon. "Thou hast crowned the year with Thy goodness, and Thy paths have dropped fatness." We thank Thee for harvests that have ripened in the rains and the sunshine Thou hast sent unto us. We thank Thee also for a free country, and for Thy favored smile, for peaceful homes, for Thy Word with its uplifting and cleansing power. For our churches, and the ministry, grant O Lord that these messengers of Thine may have Thy smile and benediction, how much we owe to these men of God no tongue can tell; but we thank Thee for their services through all the years. We thank Thee because we believe that a day of peace has dawned, and that "God will judge among the nations, and shall rebuke many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." O King of peace, we praise Thee, and let all the nations praise Thee, O God. Give Thy people the open eye, and the understanding heart, and may the Gospel of peace be received in all the world. May the nation bow the knee to Thee O Christ, and Thy Kingdom be ushered in for Thy names sake. Amen.

The Steward's Prayer

Our God and Lord, Father of our spirits, whose Son for our sakes became poor that we through His poverty might be made rich, deliver us, we pray, from our pride, our folly, and selfish sin. Forgive that we should trust in the riches bestowed upon us through Thy providence as a people, save us from the idea of thinking that the things we handle and see will bring us the happiness our hearts crave for. Help us by Thy grace to make these material things minister to our spiritual gain, and save us from being too careful about many things in this life to the neglect of the things which are eternal and Divine. Teach us through Thy gracious spirit in our bounty, to give with open hands, so that we may serve with Thee in the joy of giving to human need knowing, "Thou didst not come to be ministered unto, but to minister, and to give Thyself a ransom for many." By Thy grace may we as a people overthrow this present evil of selfishness, and throw open our doors, that we may become laborers together with God, who is the Lord of the harvest. Grant that we may become messengers of good will through the earth, so that the earth may be filled with the knowledge of the Lord as the waters cover the great deep, to the honor and glory of Thy blessed Name. Amen.

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Preachers and Preaching

(Continued from page 167)

tional unreadiness is still greater—whereas we are likely to assume, unconsciously, as so many mothers do, that the child is an adult in character, and expect adult behavior. We taught the child's mind for centuries before we discovered his body. At last we are discovering his emotions, and realizing that if these do not grow, he can never be fully grown.

As to your professional "superiors," treat them as you want your "subordinates" to treat you.

In dealing with your public remember you are not compromising your personality if you aim to please. Why not take pleasure in pleasing? Fitting into the interstices and intricacies of other people's natures is a real art and good exercise.

And again, if you want to be the keenest villain in the whole pack and win indescribable happiness, and mental health, just be kind to everybody. Love does grow, especially if it has a good nurse.—*Daniel Wolford La Rue.*

MAKING YOUR LIFE COUNT

If you would make your life count, observe the following:

Be an optimist, but don't be foolish about it. Look on the bright side of things, but remember there is sometimes a dark side, and while there is health there can be pain, and while the sun shines most of the day, night always follows the day; so be a common sense optimist.

Keep your poise. Don't be lopsided, then you will not be a fanatic nor an extremist; let neither heat nor cold, sunshine or shadow, joy or sorrow, friends or enemies, success or failure, spoil you. Be balanced; keep your poise.

Don't be swept off your feet by flattery; nor be manacled by criticism; you will receive both. Be appreciative of the former and profit by the latter.

Don't be a quitter, because you cannot please everybody. Jesus Christ had His enemies; so has every other man who has attempted to do well. Don't take too seriously what people say to you, either for or against, for much that people say springs not from the heart, but from the teeth.

"Five things in life observe with care: to whom you speak, of whom you speak, how, when and where."

One of your chief assets is your personality—that indefinable something that is a help or a hindrance to every man. Your personal appearance, cleanliness, speech, attitude, walk, all enter into personality.

Don't be an ape; be a man, be yourself, make the most of self, know the laws of growth and comply with them that you may grow. Never try to be somebody else; just be yourself.

OUR CALLING!

Preaching is man-making, man-saving, and character-building. On the one hand it is a science, dealing with reason, affection, aspiration, and conscience.

It concerns the faculties of the soul, their

number and nature, and those divine laws by which the soul passes from littleness to largeness, and from immaturity to ripeness and perfection.

On the other side preaching is an art, and has to do with the problems of right living. It teaches the art of so carrying reason, ambition, and purpose as to secure happiness and growth for one's self with peace and prosperity for others. The basis upon which preaching rests is the fundamental fact that man begins not full-orbed, but the mere seed of manhood, at a point named nothing. For no other living creature is born so far away from that point named maturity.

God has ordained that just in proportion as living things rise in the scale of creation the period of time involved for their development is extended. At the bottom of creation lies the insect world—at the top is man. For the unfolding of his germinal faculties, homes are established, schools are founded, the college, the library, the gallery, are made rich. Slowly man passes from ignorance to wisdom; beginning in ignorance, slowly the pupil climbs to the level of his wise teacher.

We are not surprised that man's growth in morals requires drill, study, and practice. In reality, the church is a university of morals for right living. It is a school where the Bible is the divine handbook and guide in life. It is a lecture hall where the old Hebrew prophets, poets, and kings stand forth to play men sometimes with words of hope and encouragement, and sometimes with words of fear and alarm, and where at last Christ appears, our Master and Model, but also our Saviour and King.—*Newell Dwight Hillis.*

A HOMESICK BOY

2 Sam. 23:15. "And David longed, and said, Oh that some one would give me drink of the water of the well of Bethlehem, which is by the gate!"

Homesick ain't like th' other sick

You get an' hafto go to bed

An' drink th' stuff th' drug stores mix,

Or have things tied aroun' your head,

An' when your ma she wash your face

An' use the silver brush an' comb

To comb you, an' she fill a vase

With flowers, 'cause you're sick at home.

Homesick ain't med'cine sick at all;

It ain't sick like stummick ache

'At makes you double up an' bawl

An' say you didn't eat th' cake,

Until your conscience it ache, too.

Nen you con-fess, an' your ma smile

An' say she got a joke on you

Because she know it all th' while.

Homesick ain't when they see your tongue

Or feel your pulse or your ears buzz,

Or doctor listens at your lung—

But, O, how much you wisht it wuz!

Homesick is when you go away

A-visitin' all by yourself,

An' miss the clock 't ought to stay

A-tickin' on th' mantel shelf.

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But you don't miss it till it's night
 An' time to go to bed, an' nen
 You think if it would be po-lite
 You'd like to go back home again.
 An' when you don't know just what it is
 You want, but wisht you had it, though;
 An' granpa sez 'at it is his
 Up-pinion 'at you'd like to go.

An' folks tell stories to you, too,
 An' try their best to make you laugh.
 Th' wind cries in th' chimbley flue,
 An' in th' barnyard is a calf
 'At bawls an' bawls—An worst part yet
 Is all th' time how well you know
 No matter how homesick you get
 An' want to go home, you can't go.
 —Wilbur D. Nesbitt, in *Harper's Magazine*.

Book Reviews

REV. I. J. SWANSON, D.D.

The Bible from the Beginning by P. Marion Simms, Ph.D. 318 pp. Macmillan. \$2.50. A good popular account of the origin and history of the Bible. The author tells us that he has given many years of study to the subject, and owns a quite extensive collection of English translations of the Bible, and of important Greek, Latin, and Hebrew Bibles, as well. He describes, in interesting detail, the various MSS. of the Old and New Testaments, now extant; tells of the chief sources of our Biblical text; and discusses the early versions, such as the Syriac, the Old Latin, the Latin Vulgate, the Coptic, the Gothic, and the Ethiopic. His description of the Canon, important translations of the Bible into English, and of the Nineteenth century translations into English, including modern-speech translations, is interesting and informing. He has compiled this information from many sources and has put it into a compact, handy volume. It is a good piece of work.

A New Commentary on Holy Scriptures. Bishop Gore, Editor-in-Chief. 1600 pp. Macmillan. \$3.50. A re-issue of this outstanding one volume commentary, at a reduced price. As we reviewed this work favorably when first issued, it is hardly necessary to say anything further. Associated with Bishop Gore, as editors, are Dr. Goudge of Oxford University, and Prof. Guillaume of Durham University. Nearly sixty scholars of the Anglican church have contributed to the Commentary. Their work combines modern historical and archeological criticism with sound, evangelical interpretation. The inclusion of the Apocrypha helps the reader to understand the important period between the Testaments.

The Book of Job. A Biblical Masterpiece, by Prof. Newton Wray, D.D. 218 pp. Hamilton Bros. \$2.00. A fine analysis and interpretation of Job. Dr. Wray illustrates his exposition of Job from his wide reading in literature, science, history, recent events and Scripture. A list of questions, appended to each chapter, will enable the thoughtful reader to test his understanding of the general arguments of the book of Job, and also of Dr. Wray's interpretation. An able book.

The Real Jesus, by Bishop Charles Fiske and Prof. Burton S. Easton. 261 pp. Harpers. \$2.50. We have here an unusual collaboration of authors in Prof. Easton, the critical scholar; in Bishop Fiske, the interpreter and preacher. Together they give the reader a sense of reality, as they describe Jesus and his message. They trace the growing understanding on the part of the disciples of the personality of Jesus and the nature of his teaching. Their interpretation of Jesus' healing power, and of the mystery of his birth and of his resurrection, strikes the note of our common faith in a somewhat unusual and reassuring way. Their analysis of Jesus' ethical and spiritual teaching, together with their application of it to modern life, is

clear and helpful. In short, this is a life of Jesus that the average laymen and minister will read with eager interest and feel while he reads it that he is in contact with the real Jesus, "the strong Son of God."

Behold the Man, A Picture in Four Aspects, by Friedrich Rittelmeyer, Ph.D. 167 pp. Macmillan. \$1.75. This is a piece of profound reflection upon the inmost meaning of Jesus for human life. It makes a powerful appeal to its readers to seek to "re-experience the eternal values in the life of Jesus." It seeks to estimate afresh, in a most reverent as well as scholarly way, the life, personality and message of Jesus. It shows clearly his significance for our time. It affirms that "Jesus . . . makes us to know how man can become, and should become, and does ever will to become, God, even as God ever wills to become man." Jesus, he says, was "diaphanous to the Spirit and to God." "History," he holds, "has spoken a powerful Yea to His reality." As to the significance of Jesus, he concludes: "Here is the life of God, clothing itself in a human form; and conversely, a unit of human nature transfigured by the presence of God." While few, perhaps none, of our readers will accept all of the author's positions, all will find this a quickening book, both intellectually and spiritually.

Jesus of Nazareth: His Times, His Life, and His Teachings, by Joseph Klausner, Ph.D., Jerusalem. Translated from the Hebrew by Canon Danby, Jerusalem. 434 pp. Macmillan. \$2.50. A re-issue, at a reduced price. *The Expositor* commended this volume on its publication for its very full and reliable account of the material and spiritual environment of Jesus during his earthly life. An outstanding service of this book lies, for Christians, in its account of how Judaism differs and remains distinct from Christianity, and, for Jews, in its description of the historic Jesus, considered apart from dogmatic interpretation, either Jewish or Christian.

The Great Conjecture: Who is This Jesus? by Winifred Kirkland. 132 pp. Holt. \$1.25. This author has found the living Christ through living experience, and not by acceptance of orthodox creeds. It is the Jesus, mediated through mystical experience and pragmatic tests, that she knows. "Jesus is for me," she says, "an unavoidable and constant challenge. He is a comrade terrifying in demands. I doubt my strength to follow where he may lead. Unchosen and in sober literalness, Jesus of Galilee has become the beckoning adventure of all my thinking." She writes with insight and power of the Jesus of history; of experience; of adventure; and also of the Jesus of the Resurrection. She made the great discovery of the living Christ which the famous Dr. Dale, of Birmingham, made more than a generation ago—a discovery that transfigured Dale's life and ministry.

What Do We Mean by God? by C. H. Valentine, Ph.D. (London.) 248 pp. Macmillan. \$2.00. A new

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Do We Need a New Religion? by Paul Arthur Schlipp, Prof. of Philosophy in the College of the Pacific. 325 pp. Holt. \$2.50. The questions about religion, which the author replies to here in such a candid and constructive way, keep coming from friends of religion in every quarter of the land. Prof. Schlipp answers the question, A new religion? by saying, Yes, a religion newer and better every year; daily adjusting itself to new needs and new surroundings; daily more effective in the life of the individual and society: and, No; but let us honestly practice the religion of Jesus. He maintains that there has not been a decline of true religious interest and living, but that the Church has been found wanting and itself needs a revival; that while we may not need formal creeds we need a working faith in God, conceived in terms of morality; that Christ is indeed the hope of the world—like him we must accomplish the task of ushering in the brotherhood of man as a fact and reality; that certainty in religion comes through living it; that science and religion belong to separate, though not opposing realms; and that religion is just beginning to grow up. This book deals in a competent way with reality in religion. It is heartening and faith-building.

Where Wisdom Hides, by Henry Howard, Pastor Fifth Ave. Presbyterian church, New York. 255 pp. Doubleday, Doran. \$2.00. Seventeen sermons by the gifted successor of Dr. Jowett, in the pulpit of this famous church. These discourses reveal the power and insight of a great preacher. Here we have ripened wisdom, spiritual vitality, and a vivid sense of reality. His illustrations show the breadth of his reading and the richness of his experience.

Men That Count, by Clovis G. Chappell, D.D., Pastor, The First M.E. Church, South, Memphis, Tenn. 164 pp. Doubleday, Doran. \$1.60. Sixteen biographical sermons by an expert in this type of preaching. We find here the secret of his popular and soul-building ministry. No wonder crowds attend on his ministry when they hear sermons of this character. These addresses are pictorial, arresting, moving, direct, and religious to the core. Their homely eloquence charms the reader, their keen thrusts pierce the armor of one's selfishness, and they then "make the wounded spirit whole." Their word-pictures of such men as Paul, Peter, James, Andrew, Zaccheus, John the Baptist, Onesiphorus, Caleb, Jeremiah, and others, reveal "souls in the making." They preach the Gospel, not in academic language, but "in a tongue understood

by the people." There is much sermon material in these addresses. A study of Dr. Chappell's method will open the eyes of almost any preacher to the immense possibilities of this type of preaching for attracting, holding and inspiring a popular audience.

Temple Builders, by Arthur G. Jones, D.D., LL.D. 192 pp. Revell. \$1.50. Eighteen sermons by one of the distinguished Presbyterian preachers in the Southland. He passed to "The Morning Land," the title of the last sermon in this book, before the volume was published. Dr. Jones was also Prof. of Systematic Theology in Austin (Texas) Presbyterian Theological Seminary. These sermons are thoroughly evangelical, are well wrought out, have for their aim the building of Christian character, and breathe the convictions of a noble Christian personality.

Imperishable Dreams, by Lynn Harold Hough. 254 pp. Abingdon. \$1.75. Seventeen sermons by one of America's greatest preachers. Several of these addresses were delivered in Oxford, Birmingham, and London, England; others in Harvard and Chicago Universities; and the rest in Central M.E. church, Detroit, where Dr. Hough was pastor for eight years. He is now, by the way, pastor of the American Presbyterian church, Montreal. His style is marked by power as well as beauty. At times, it has a grace, touching and tender; again, it is like a trumpet calling men to battle for the Lord. His discourses reveal him as a scholar, well-read in literature, history and science. He voices firmly his convictions that it is the religion of Jesus alone that can give life its supreme meaning and value.

Half Way to Noon, by Carl G. Doney, President of Willamette University. 198 pp. Abingdon. \$1.50. Twenty-six chapel talks. They are interesting, practical, and close to the ideals, problems, and splendid hopes of youth. We venture to say that they opened doors to the understanding of the significance of education, character and religion for the students who heard them. If you need a key to the mind of youth in high school or college, possess yourself of this book.

Splinters, by Roy L. Smith, D.D. 192 pp. Revell. \$1.50. Dr. Smith is a master of striking phrases and clever epigrams. His brief sentences often sum up a lengthy and labored argument. Read Smith's "Splinters" and acquire his knack of fastening truth in memory and conscience by the nail of a happy phrase or a challenging epigram. The book is well indexed; its topics deal with character, reading, business habits, patriotism, work and religion.

Preaching With Authority, by Edwin DuBose Mouzon, one of the Bishops of the M.E. Church, South. 245 pp. Doubleday, Doran. \$2.00. The Yale Lectures on Preaching for 1929. Bishop Mouzon is the first Southern minister to deliver the Lyman Beecher Lectures on Preaching, at Yale, since 1889. These lectures disclose the root of the preacher's authority: it comes from God. This gives the minister a positive message, based on the Bible, and tested by his own personal experience. The Bishop points out the values, as well as the perils, in traditionalism; discusses the basis of authority in the Bible, history and experience; and discloses the peculiar and powerful authority of the Cross. He has wise words, also, on the authority of the Church. A thoughtful, able, and stimulating treatment of an important question.

Adolescent Worship, with Emphasis on Senior Age, Gerrit Verkuyl, Ph.D. 203 pp. Revell. \$1.50. The author is Field Representative, Presbyterian Board of Christian Education. He is a specialist in this line of guiding adolescents of the High School age, in the practice of worship, both as individuals and as groups.

A NOTABLE LIST OF NEW BOOKS

The New Testament in the Light of Modern Research by Prof. Adolf Deissmann, D. Theol.

A complete summary of the life work of the foremost authority in the field of New Testament scholarship. \$2.00

Christianizing a NATION

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Rev. Charles E. Jefferson, D.D., LL.D.

With the daring and grandeur of an Old Testament prophet, the gifted pastor of Broadway Tabernacle here assails our national unrighteousness. \$2.00

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A refreshing plea for the restoration of sanity and balance in the consideration of our religious problems. \$2.00

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Stories, sermons, worship programs, projects, hymns, for every day of the year. Mr. Gates has been for the past six years director of the adolescent program of the Methodist Episcopal Church, South and out of the experience garnered there shows how the Junior Church may be linked with the education program of the Church as a whole. \$2.00

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The heart of worship, he affirms, is prayer — individual relationship with God. Dr. Verkuyl treats the topic in considerable detail. He discusses Christian worship, private worship, worship in the group, worship programmes, the group making and conducting the programme, integrating church school worship, prayer construction and materials, use of scripture materials in worship, use of hymnody and other literature, and worship achievements. An excellent manual.

Teaching Christianity, by E. Morris Fergusson. 168 pp. Revell. \$1.50. "Christian teaching," this well-known authority in this field says, "implies the imparting of the Christian spirit, causing the pupils, old and young, to know, think, do, and live in the Christian way. Teaching Christianity is thus an art, having need of the deepest insights in educational philosophy and the latest improvements in teaching method. It must break with tradition, or it will sinfully fail." His treatment of the topic is comprehensive, enlightening, and practical. The chapter headings are: The need and the call; Who is a Christian Teacher? What is Christian teaching? Learning Christian lessons; Bible Christianity; Project Christianity; Forming Christian Character; The Teacher in Pulpit and Home; and Building a Christian Church. His answer to the question, What is Christian teaching?, while friendly in its attitude to views differing from his own, is firmly and soundly evangelical.

Outfitting the Teacher of Religion, by James H. Snowden, D.D., Editor Presbyterian Banner, Pittsburgh, Pa., and formerly Prof. in the Western Theological Seminary. 274 pp. Macmillan. \$2.00. He has endeavored to keep this text-book, on the principles and practice of religious education, "within the compass of the many thousands of Sunday school teachers who possess good minds, a good public-school education, and a real personal religious experience; . . . and possess some real desire for self-improvement in their task of exercising a formative Christian influence over the members of their classes." Under principles, he discusses, Can religion be taught? What is religion? What is education? The mutual relation of religion and education; How the mind works; Instincts, ideals, and habits; The objective of

religious education; The Bible as a text-book of religious education; and Jesus as a teacher of religion. Under practices, he considers: What is religious education? Preparation of the lesson; Teaching the lesson; The use of imagination and illustration in teaching; Playing fair with the pupil; Learning by doing; The Sunday school; and Week-day religious education. A text-book of outstanding value, both as to theory and practice.

Sunday in the Making, by Charles H. Huestis, Secretary of the Lord's Alliance of Canada. 256 pp. Abingdon. \$2.00. A scholarly, fair-minded, and practical treatment of a vital question, the Sabbath, its history, its value for today, and its preservation. The volume traces the development of Sunday, from the Hebrew Sabbath to the Lord's Day. It discusses the varying ideas of its Christian uses. It makes a splendid statement of its value for body, mind, and spirit; and it strongly urges Christian people to guard and make proper use of Sunday. It argues, by the way, for Sunday recreation of a kind suitable to the spirit of the day.

Neighbor India, by Agnes Rush Burr. 200 pp. Revell. \$2.00. The author is not a missionary, but a traveler whose tour of India has converted her to a belief in both the need and value of foreign missions. Her book is a description not of India's "show places," like the Taj Mahal, etc., but of the human side of that great land. Her observations confirm "Mother India" at certain points. The degradation of multitudes of women through child-marriage, and otherwise, she confirms; but she speaks also of their new educational opportunities and the growing opposition to child marriage. Ninety per cent of India's three hundred and twenty million people live in villages, she tells us. She points out the beginnings, at least, in these villages, of better sanitation, better huts, and the formation of cooperative councils, which foretell India's better day. She does not mince words in telling of India's idol-worship, iniquitous caste-system, and criminal tribes. She shows the great influence of missionary schools, hospitals, medical and surgical service generally, and Christian teaching, in the making of a new India. The book makes a telling indirect plea for missions.

Reviews

BUSINESS HAS A SPIRITUAL SIDE

One of the most remarkable phenomena of the social development of America is the tremendous growth of organizations for the promotion of group or general interest, and this growth has been most marked in the realm of business.

Less noticed, though more significant, is the development of a business conscience, growing out of that realization of public obligations which collective effort has awakened.

The attitude of business toward the public has been greatly altered in the past 30 years.

No doubt restrictive and often destructive legislation, which conscienceless corporations had brought upon themselves and upon all business, was an incentive to the change, but it was collective association, discussion, and action that brought business to a new understanding of its public relations.

That association prompted inquiry, analysis, introspection, and the consequent discovery within itself of errors of principle and of practice injurious

to itself from the purely material standpoint and, at the same time, ethically wrong.

It was discovered that bad ethics is bad business. Out of this has come the conviction, far from generally applied as yet, but constantly growing in its application, that in the long run and as a universal principle, "Whatsoever is not for the public good is not for the good of business."

The conception and acceptance of that idea constitutes in itself a spiritual revolution. Whatever its sources or its motives, however material the considerations of the agencies that gave it birth, it is a spiritual achievement.—Casper S. Yost, *President American Society Newspaper Editors, in Nation's Business.*

"A surprising number of our people, otherwise of responsibility to the community, have drifted into the extraordinary notion that laws are made for those who choose to obey them. . . .

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democracy. The duty to enforce the law rests upon every public official and the duty to obey it rests upon every citizen.

"No individual has the right to determine what law shall be obeyed and what law shall not be enforced. If a law is wrong, its rigid enforcement is the surest guarantee of its repeal. If it is right, its enforcement is the quickest method of compelling respect for it. I have seen statements published within a few days encouraging citizens to defy a law because that particular journal did not approve of the law itself. I leave comment on such an attitude to any citizen with a sense of public responsibility."—*Herbert Hoover.*

HENRY FORD AND THE BIBLE

The question is often asked: "Does Henry Ford read the Bible and is he interested in it?" Cameron Wilkie, in a current article in the *Christian Herald*, says: "Mr. Ford took a pledge with President Woodrow Wilson during war days that he would read the Bible every day. He keeps that pledge, and in order to do so, he has a Bible in every room in his house, so that, when he sits down he will have the Book of Books handy to his reach and his heart." In answer to the accusation, "Mr. Ford, they say you are an infidel," he replied: "I believe in God, and in Jesus Christ. I was brought up in the church. I belong to the church. I attend church. I never go to hear a sermon, whether it is by a preacher in a small church or a large one, that I do not get help."—*Exchange.*

INTERNATIONAL COUNCIL CONVENTION

Toronto, June 23-29, 1930

The next quadrennial convention of the International Council of Religious Education, the cooperative agency of forty-one denominations, sets for itself a unique task. Not only does it propose to provide the usual inspiration and fellowship of such gatherings; it aims further to create and project a great four-year program of religious education for North America. In order to do this thousands of local church workers will engage in pre-convention studies and discussion out of which the emphases of the future program will largely grow.

These pre-convention studies, already being eagerly launched in many churches, will supply materials of much news interest as well as of educational value.

In order to make this and other live material in connection with religious education available to the religious press, we are instituting a "clip-sheet" service monthly, beginning October 1.

If you have a publication in which such material could be used, we would be glad to list you for this service without obligation on your part.—*Harry C. Munro, Convention Manager.*

The idea of Christian union on the mission fields is offered as a solution of the diversified teachings of denominational representatives. At Lucknow, India, a recent interdenominational conference discussed organic union. Among those present were members of the following churches:

Methodist Episcopal, Baptist (England), Disciples of Christ (America), Disciples of Christ (Australia), Church of the Brethren, Wesleyan Methodist and Anglican.

Baptists in Sweden number 63,310, according to advices from that country. They gather in 854 chapels under the leadership of 329 ministers. During 1928, 4,050 persons were baptized, an increase of 700 over 1927. In 1,318 Sunday Schools, 5,469 teachers instruct 61,364 children.

DIFFERENT KINDS OF WAGES

We are always playing with words and phrases, always trying to crowd a definition into a memorable phrase.

How shall we measure the wages a man shall earn? Long ago, someone proposed an answer in the phrase "a living wage," a wage sufficient to provide the necessities of life for the worker and his family. Countless tables were prepared to show what was a "living wage" in this industry and in that community; what the man and his wife and their two and four-tenths children needed in the way of shirts, shoes and shows, of food and drink and shelter.

Then some ardent economist and phrase-maker came along and said in effect:

"But the living wage is not enough. What the worker needs is a saving wage, a wage that shall not merely provide him with the necessities of life but enable him to put by something for his old age."

And new tables were made to show how much a worker should earn in order that he might not merely live but lay by a little.

But the "living wage" and the "saving wage" were not sufficient. Not long ago a new phrase was introduced and the world was told that men needed a "cultural wage," a wage big enough not only to provide the needed things of life, to save something, but also to permit the wage-earner to develop his mind.

Once more new tables must be prepared to show, in addition to shoes and savings, books and lectures and music.

"Living wage," "saving wage," "cultural wage," these are all good phrases, but perhaps another one should be added, the "earned wage." As one employer of labor put it:

"I should like to pay a saving wage and a cultural wage, but first of all I must consider whether I am getting an equivalent in work for the wages I pay. If I don't I can't keep my business going. If I undertake to fix wages on the basis of what a man should do with his money, I'd be in all sorts of trouble."—*Nation's Business.*

HOW ABOUT DUBS WHO FALL FOR THE LOBBY?

We are all in a lather over this Shearer, and the lobbying.

If one man with no official connection can change a whole conference, it's not him you want to investigate, it's the guys that he influenced, and it's the same with lobbying in Washington.

Are You Planning to Build a Church—Parsonage or School in 1929?

Are you planning to purchase any equipment for your church?

You will want information from various manufacturers about the purchases you plan to make, before you make your selection.

You can secure the names of manufacturers, or catalogues and circulars describing the products or articles you want, by filling in the blank printed here for your convenience. This service is free.

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The seating capacity will be _____ The cost will be \$ _____

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| Lighting Fixtures | Films and Slides |
| Paint | Bulletin Boards |
| Partitions | Kitchen and Dining Room |
| Plumbing | Coffee Urns |
| Roofing | Dishes |
| Ventilating | Utensils (Aluminum, Granite, Enamel) |
| Construction Companies | Glassware |
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If we have senators and congressmen there that can't protect themselves against these evil temptations of lobbyists, we don't need to change our lobby, we need to change our representatives.

Any person that can't spy a propagandist and lobbyist a mile away must be a person so blind that they still think toupees are deceptive, and can't tell a hotel house detective from a guest. Yours, *Will Rogers, in Cleveland Plain Dealer.*

Add! Add! Add!

(Continued from page 154)

them. But to no purpose. Then one day some genius made a new suggestion. "Leave the weeds alone," he said, "and plant willows along the banks of the river!" The scheme was tried. And lo, the roots of the willows devoured the substances on which the weeds had been luxuriating; the weeds died away of their own accord; and the drooping and graceful willows now impart a fresh loveliness to the stream. It is always by a principle of addition that we solve our spiritual problems. I attempt to tear out of my soul the besetting sins that plague me, and I find it a tedious business. But if I can plant a few fresh graces in this soul of mine, it may be that, as those lovely growths prosper, the vices that molest me may gradually vanish of their own accord. I may destroy the weeds by planting willows.

III.

My *third* suggestion is that we ministers cannot forget that it is our supreme business in life to *add* to the membership of Christ's Church, to add to the number of the redeemed. *Add; add; add!* "The Lord *added* to the church daily those who were being saved." "Believers were *added* to the Lord, multitudes both of men and women." "Barnabas was a good man and much people was *added* unto the Lord." At any cost, we must maintain our evangelistic passion, our hunger for the souls of men. We dare not settle down and repose at our ease so long as men are perishing. They must be won—and *added*. I came upon a lovely story the other day. Let me tell you how I unearthed it. I particularly wanted a couple of books. So I went to a bookshop to buy them. As I entered the shop I saw, on the counter near the door, two books that I *didn't* want; so I bought them. You smile; but I think my behavior was logical. When you enter a bookshop and see a book that you feel you *must* buy, it is a good thing to pull yourself together and ask yourself *why* you feel so drawn to that particular book. And the chances are that you will discover that it is because you are already something of a

fanatic on the subject dealt with in that volume. It is your pet theme; you are a specialist along that line; it may do you a world of good to give that topic a rest. And when, on the contrary, you see a book that makes no appeal to you—a book that you do not dream of buying—it is good to pull yourself together and to ask yourself *why* that book fails to attract you. The chances are that you will discover that it is because you have totally neglected that line of things; your mind is a blank on that subject; you know absolutely nothing about it. Please do not imagine that I am urging you, whenever you enter a bookshop, to buy all the books that you *don't* want, and to leave unpurchased all the books that you *do*; but I do urge you to be always forcing your minds along unfamiliar tracks, to be constantly breaking fresh ground, to be everlastingly exploring new worlds.

But to my story! The two books that I *didn't* want, and that I therefore bought, were two books on mountaineering. I have never done any mountaineering, and I certainly never expect to do any. The books made no appeal to me, so I bought them! One was by G. D. Abraham; the other by Edward Whymper. I have read both volumes with great delight and with rich profit. And, if nothing else within their covers rewarded me for my enterprise in buying them, I am repaid by the story that Mr. Whymper tells of Luc Meynet.

Mr. Whymper says that, when he went to Switzerland, he soon found that he needed a handy man to do the rough-and-tumble work of his expeditions. He could get plenty of men to climb the mountains; princes of the blood, peers of the realm, millionaires from both continents were willing to scale the heights. But he wanted a man to coil up the rope and uncoil it, to pack big boxes and lug them about, and he could not find such a man.

At last he heard of Luc Meynet and set off to the chalets of Breuil to search for him. "We found his house a mean abode, encumbered with cheesemaking apparatus, and tenanted only by some bright-eyed children; but as they said that Uncle Luc would soon be home, we waited at the door of the little chalet and watched for him." At last a speck was seen coming round the corner of the patch of pines below Breuil, and then the children clapped their hands, dropped their toys, and ran eagerly forward to meet him. "We saw," says Mr. Whymper, "an ungainly, wobbling figure. He was a

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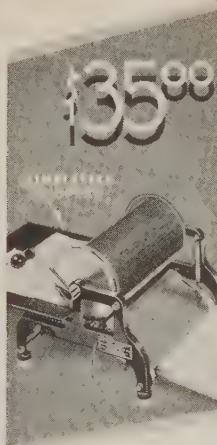
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dwarf; he was a hunchback; he was hideously ugly. He seemed to have been built on the principle that no two limbs were to be equal. His arms were not equal; his legs were not equal. Yet the children excitedly dropped their toys and ran eagerly forward, to welcome him. He caught them up, kissed them on each cheek, and laughingly put them into the empty panniers fastened to his mule. Then he came towards us, caroling as if this world was by no means a world of bitterness and woe." Mr. Whympers felt that a little fellow who could make children so fond of him must have something good about him. So he quickly engaged him, and, all through the years of his mountaineering career, little Luc was his devoted servant and most faithful friend.

Mr. Whympers decided to take him to the top. He could go as tent-bearer. Luc was radiant. They set out, and the little man was so eager not to be a burden to the expedition that he would eat only the crusts that the others threw away, and would only drink the grounds of the coffee. They had to help him here and there, but they got him to the top.

And Mr. Whympers adds that he regards, as one of the greatest moments of his mountaineering career, the moment when he came around a great boulder on the summit and saw little Luc. He was on his knees, "It was inconceivable," says Mr. Whympers, "that we had ever considered his face ugly. It was positively radiant with the transports that filled his soul." His hands were thrown up in admiration, perhaps in adoration, and he was exclaiming, "Oh, beautiful, beautiful mountains—oh, beautiful, beautiful mountains!" Mr. Whympers always felt that, in beholding Luc's ecstasy at that supreme moment, his career as a mountaineer had reached its climax and its crown.

My brothers in the fellowship and ministry of Jesus Christ, it is a wonderful thing to be permitted to climb upward and onward year by year, pressing toward the mark for the prize of the high calling of God in Christ Jesus. It is a great thing to be on this pilgrim path; a great thing to be climbing the heights and getting nearer and nearer to the vast spiritual sublimities of life. But, oh, the joy of joys, the rapture of raptures, the ecstasy of ecstasies, the triumph of triumphs, is not in standing *yourself* upon the mount of God with sunlight in your soul; but in standing there and looking around on *others* who, but for you, could never have reached those lofty altitudes at all.

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Pericope Preaching

(Continued from page 157)

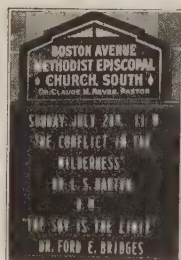
knew one pastor, too conscientious to wait for the inspiration of the last minute, who never retired for his Sunday night rest until he had chosen his topics and texts for the next Sunday's sermons. Such difficulty is obviated. Cognizant of his homiletic program, sermon material may the more easily be collected and collated and thus provision is made for sermon series without the repetition and overlapping that frequently mars them. There is available a vein of consecutive themes and texts to be mined by the thoughtful and practical preacher. Hence anxiety is avoided and when one Sunday is safely surmounted, the preacher can calmly await the next.

The second value is that systematic treatment and sequence are assured. Like mountain goats leaping from crag to crag, so some ministers jump from text to text in an indiscriminate and desultory fashion, without thought as to orderliness or relation. There is only confusion, disarrangement and disconnection. Phillips Brooks put his finger on a weak spot when he said in his Lectures on Preaching—"Look at the way the pulpit teaches. I venture to say there is nothing so unreasonable in any other branch of teaching. You are a minister and you are to instruct these people in the truths of God, to bring God's message to them. All the vast range of God's revelation and of man's duty is open to you. And how do you proceed? If you are like most ministers, there is no order, no progress, no consecutive purpose, in your teaching. You never begin at the beginning and proceed step by step to the end of any course of orderly instruction. No other instruction ever was given so. No hearer has the least idea as he goes to your Church, what you will preach to him about that day. It is hopeless for him to try to get ready for your teaching. It is this observance of the Church Year to which we owe so much as a help to the orderliness of our preaching. It still leaves larger liberty. It is no bondage within which any man is hampered. But the great proces-

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sion of the year, sacred to our best human instincts, with the accumulated reverence of ages, leads those who walk in it, at least once every year, past all the great Christian facts, and however careless and selfish be the preacher, will not leave it in his power to keep them from his people."

Pericope preaching then will demonstrate its worth in the well rounded body of doctrine and practice to which it gives expression. Checks and balances are maintained upon favorite themes. Medical science has much to say about an ill balanced diet. For good health certain proportions of protein, fats and carbohydrates must be maintained. The homilist might learn a lesson of the physician. Here is one who continually stresses baptism, another who emphasizes social amelioration almost to the total exclusion of spiritual salvation. Neglected oftentimes are the great cardinal virtues about which men are increasingly thinking. Winding byroads frequently are more alluring than the main highway but lead one far afield from his right objective. The use of the pericope overcomes onesided preaching gives variety and makes possible of realization the plea of Spurgeon's—"Doctrine, precept, history, type, psalm, proverb, experience, warning, promise, invitation, threatening, or rebuke—we should include the whole of the inspired truth within the circle of our teachings."

Moreover it is surprising how these lectionaries lend themselves to present-day application. The use of Wealth, the use of Time, the problems of Capital and Labor, Home and Family, Youth, Importance of Spiritual values, Ethics, Missions, Personal Liberty, Social Attitudes, War, Lord's Day—all these and more are to be found, with the redeeming Christ as the living centre.

In other words, "their richness, order, relations and completeness raise the services of the Church above the idiosyncrasies of the preacher and the tone of the world, and insure the systematic and complete instruction of the people."

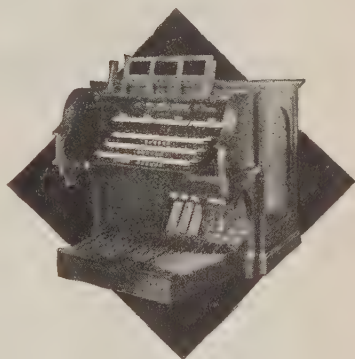
A third benefit accrues from the possibilities of homiletical treatment. There is a growing appreciation of and demand for expository preaching. Textual preaching has frequently fractured the Bible into fragments, isolating, dislocating, and dismembering. Exposition is interpretive and instructive. It has scriptural and historic precedent. Ezra expounded the law to a great open air assemblage, Jesus expounded Isaiah in the synagogue at Nazareth. One

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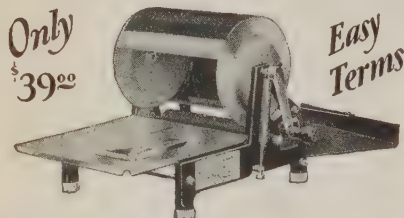


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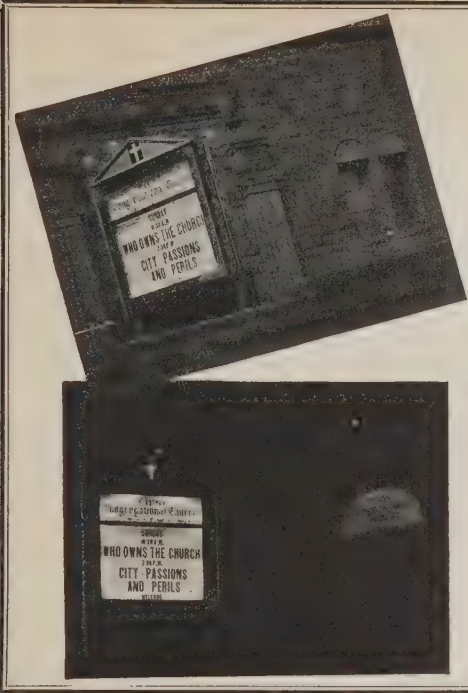
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Evolution of Peace

(Continued from page 158)

honor, but fought with words of venom and fire. It is fought for an ideal, but its very nature makes the survival or establishment of that ideal impossible. The fears, suspicions, shrewd guesses, and fancies which produced it are usually unreal; but the devastation which follows it is direfully real. More in man is shattered by it than giant shells could break; more in the world is ruined than is laid waste by gunpowder, bayonets, and steel.

We are quick to defend our "honor" and all our rights and far-flung projects; but wretched indeed are both victor and vanquished when the deadly fumes of battle are finally dispelled. We think of war as a necessary resort when others thwart our plans; yet the acts of war produce more problems and more misery than ever peace could conceive. We profess Christ, yet we



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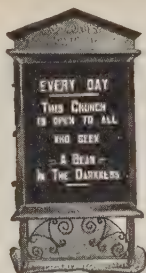
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heed the will of Mars. We spend much to establish relations with other nations, yet at times quickly warn them and remind them of our strength. This is no age to expect to produce the fruits of Christian living through the worship of Vulcan and of Mars. What progress has man made if ultimately he be in danger of killing himself with fiendish engines of war and devastate his world? What matter his religion and his philosophy if they must dissolve in the consuming hatreds of universal war? What avails his labor if in anger he determine to crumble all? Shall he rise nearer to God while his brother men, who have known his anger, lie dead? Must all his institutions admit the supremacy of war?

War is a catastrophe that no peace treaty can itself ever fully remove. War is a disease that ever menaces the health of mankind. If nations reach grave disagreements, the situations cannot be improved with battle and its aftermath of lost and ruined lives and property, sickness, misery, and hate. The cupidity and blundering of the council table must no longer find its issue in rows of new graves and homes saddened forever. When pulpit, platform, and government fail, the battle-ruined land cannot win. The victor is in many ways more wretched than the vanquished. The world is more wretched than if it had been cursed with a thousand more problems.

War — traditional instrument of slaughter, hate, and international unbrotherliness. Shall it still be sanctioned among men? Or shall the world, embracing peace, know it no more?

On November 11th of each future year we shall reverently honor heroes, living and dead, who served their country. We shall recall all that was great and noble in the World War. We shall remember the struggle to conclude the war, and even to conclude the peace. We shall remember with shame and sorrow, however, the hatred, the misery, the consuming fires of destruction, that poured out over so many lands. That war the Church sanctioned and aided.

On August 27th of each succeeding year I trust that there will be an equally memorable celebration of one of the greatest movements for peace. We shall then remember those who fought and labored for peace, in office, at council table, in seats of authority, and wherever the old traditions and machinery of war lay entrenched. This peace, this new era of international brotherhood, fellowship, and unity the Church sanctions — and will not toler-



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ate an alternative of war! From thousands of pulpits this will echo, and in thousands of pews it will strike a chord of deep sympathy and gratitude to God. Thousands of idealistic sermons have been preached on peace. Now we have a chance to burn with consuming fire over the realization of real enduring peace. Thousands have prayed, and hoped, and labored — and this is the answer. The church has arisen; the Church has awakened; the Church has acted!

Let war be evermore anathema, outlawed from the consideration of men. Let all men then draw nearer together, co-operating more closely and worshipping God in sincerity and in truth.

Daily Thanksgiving

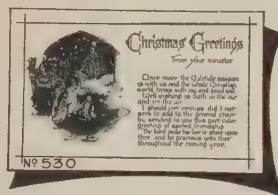
(Continued from page 159)

need, even if it costs him what at the time seems a heavy price

The Lord does give the harvest. The man who daily asks direction, goes calmly and trustingly to work, and when day is done says: "Thank you, my Father," knows that the harvest God gives is satisfying beyond belief. Daily thanksgiving and prayer bring daily help in every problem that can arise. This is without doubt. The thankful attitude surrounds the one who gives thanks with an atmosphere of harmony. Grumbling is ruled out. Excuses aren't made. There is a big-heartedness apparent that has an unflinching appeal to those who contact it. When something is drawn daily from God, something goes out, and is recognized. God comes to be a living Presence. When this happens to a man he claims no credit for his abundant harvest. He feels that it is more than he deserves; it is good measure, pressed down, and running over.

When we sit down to a meal we ask God's blessing on the food we eat. We do it reverently, usually, but very few of us realize exactly what we may be accepting or rejecting. The food that God has blessed is blessed to our use in a small or large degree. It will sustain life if we eat it, whether we ask God's blessing upon it, or not. But having asked God's blessing it can do more. The food, daintily prepared, often by loving hands, is there before us — just food — and then our hearts go up to Him, the Giver, and we say in effect: "Thank you; we know Your power to nourish us is now added to this food." If we recognize the significance of this —

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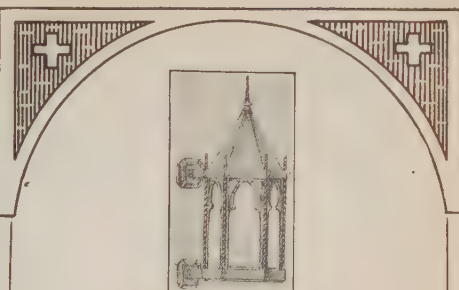
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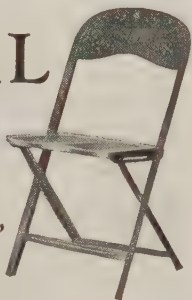
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Equivalents for War

(Continued from page 160)

The kingdom of God is within you. Jesus emphasized this fact. It is indeed. In you and me. If the kingdom of God is within us why not set it free so that we may live in it as well as have it resident in us? Milton said, "Peace hath her victories no less renowned than war." What we were able to do to win the war we are able to do to win the peace — the day when war shall be no more and the realm of love shall have sway over motives, actions, life in general. We are to retain our fighting qualities, our pugnacious proclivities, our tendencies to display red-bloodedness, our love for a contest, our militant viewpoints as the moral equivalents for war.

One kind of war is over — over forever we hope and pray. The war that helps and lifts, that loves and heals, calls us to the colors. We have had enough of the kind of war that hates and kills, not only between nations, but between individuals, groups, clans, classes. The last war was a contest of humans against humans. The present war — the sweet fight of faith — is a war of all that is human against all that is inhumane. It is an era of brotherhood instead of feuds, a day of friendships instead of battleships. The hour has struck for the wielding of the sword of the Spirit rather than a demonstration of the spirit of the sword. It is an epoch when nations fight for nations instead of a people fighting against peoples. We are expected to enter the lists like valiant men of old. We are to prove that Knighthood is still in flower, that the Age of Chivalry is not dead and prove to all the world that Cromwell's men have come again and incarnate

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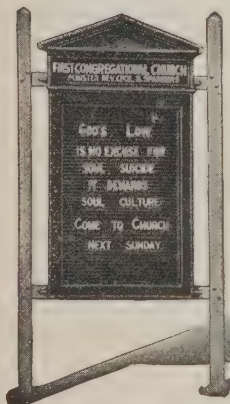
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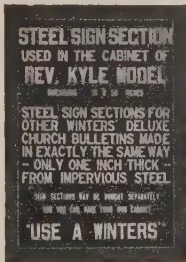
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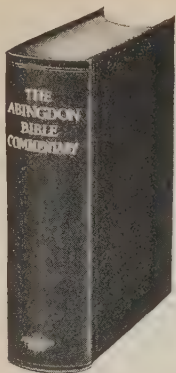
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in our own lives a Sir Galahad who loves honor and justice and mercy and peace.

Democracy is not yet safe for the world. Many communities are by no stretch of the imagination either Eutopias or Eldorados. Localities differ and some are more improved than others in a moral and civic sense. No community ever rises above the level of its citizenship. Every town and city is what its residents wish it to be, are content to have it be. There are some climates wherein underworlds thrive and there are others in which they wither and die. *What kind of a community is yours?* The seat of authority is not Washington. It is your heart and mind. Uncle Sam is not a glorified detective agency. The best police protection is not local or federal headquarters but a consistent Christian. We heard much about *state rights* during the recent presidential campaign. There is something better and stronger and more logical, namely, the right of every child to be born well, to be given the best training possible, the right of every person, irrespective of race or color or tongue to be given opportunities and privileges to rise in the scale of being, to attain the loftiest heights of manhood and womanhood.

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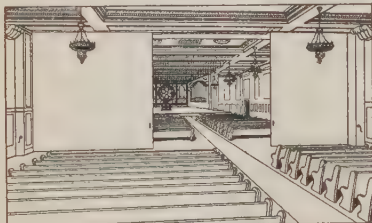
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Boulevards of Blessing

(Continued from page 161)

sumption of duties. Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan. Not in splendid isolation, but in courageous cooperation. Not in arrogance and pride, and disdain of other races and peoples, but in sympathy, love and understanding. Not in treading again the old worn (path) bloody pathway, which ends inevitably in chaos and disaster but in blazing a new trail, along which, please God, other nations will follow into the new Jerusalem where wars shall be no more. Some day some nation must take that path—unless we are to lapse again into utter barbarism—and that honor I covet for my beloved America."

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They go into the unknown regions of a dark continent, like David Livingstone, and help and heal as the Master did. They go into the cities and gather the forlorn and the lonely and forsaken and befriend them and build institutions for them, as did George Mueller of Edinburgh and Johann Wichern of Hamburg. They stand in the pulpits and schools of the land, flaming fires of righteousness leading nations and generations into the way of life and the paths of peace, as did Philip Brooks and Henry Jowett.

And we shall not forget the thousands of fathers and mothers who are training their children in the nurture and admonition of the Lord. They that believe in Him, from their innermost recesses shall flow streams of living waters.

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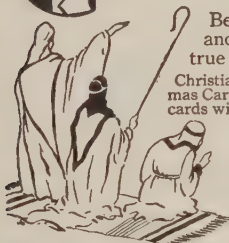
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They who travel through the avenues of music have abundant reason to "make melodies in their hearts unto God" who gave us music as "mankind's best and greatest gift" which according to Leigh Richmond was designed to prepare us for the spiritual enjoyment of paradise. Ruskin, walking down the Boulevards of beauty in Switzerland felt the impulse of gratitude and adoration. Charles Lamb was inclined to urge people not only to give thanks when sitting down at a bountiful repast but also when walking through the pages of literature. He, who considers the history of the pioneers of God and his country, the boulevards of Blessings running through the industrial, civil and religious life of our nation will not only be grateful to the God of our fathers, but will resolve to become a benefactor to a world of need and a herald of peace.

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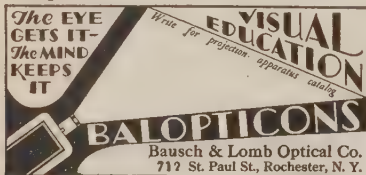
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Monday, Nov. 11—Armistice Day—Education for Citizenship.

Tuesday, Nov. 12—Home and School Day—Education for Worthy Home Membership.

Wednesday, Nov. 13—Know Your School Day—Mastery of the Tools, Technics, and Spirit of Learning.

Thursday, Nov. 14—School Opportunity Day—Education for Vocational and Economic Effectiveness.

Friday, Nov. 15—Health Day—Education for Sound Health.

Saturday, Nov. 16—Community Day—Education for the Wise Use of Leisure.

Sunday, Nov. 17—For God and Country Day—Education for Ethical Character.

A letter to the National Education Association, 1201 Sixteenth Street, Washington, D. C., will bring you additional information about Education Week. Pastors will cooperate with local school officials by offering the use of church auditoriums, choir or quartette services, and accepting speaking engagements.

NATIONAL BOOK WEEK (Nov. 17-23, 1929)

Members of your congregations are reading, reading, and reading. Do you know what is being read? Do you know what the parents read? Do you know what the young people read? Do you know what the children read? A visit to your local library on Monday of each week will probably be enlightening, as the librarian will be glad to tell you the names of the books read during the previous week, the names of books most called for, etc.

Why not make an effort this year to direct the reading habits of your church members. You can secure lists of desirable books on any given subject for any group or age from The American Library Association, 520 North Michigan Avenue, Chicago. You can secure posters for developing a book display from the National Association of Book Publishers, 347 Fifth Avenue, New York. Send for booklet, entitled, "Living with Books."

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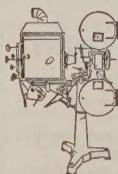
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